Śrī Madhva Siddhānta Onnāhinī Sabhā Publication No. 230

प्रयागक्षेत्रमहिमा

Mahimās of Prayāga Kṣetra



॥ श्रीमदानन्दतीर्थभगवत्पादाचार्याः ॥

Śrī Madhva Siddhānta Onnāhinī Sabhā
TIRUCHANUR - 517 503 (Near Tirupati, A.P.)
2008

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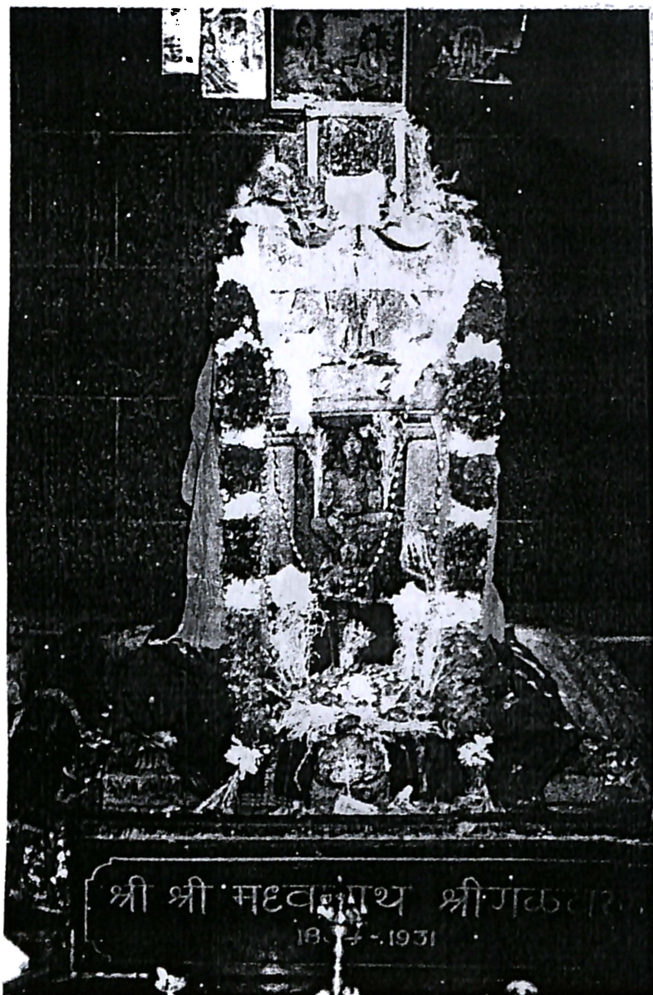
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Śrī Śrī 1008 Śrī
Madhvanātha Tīrtha Śrīpādaṅgalavaru, Śrīraṅgam



श्रीवेङ्कटार्यवरपुत्रसुपुत्ररत्नं
श्रीरङ्गदेशवरभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीमध्वनाथमुनिरत्नवरं श्रयेऽहम् ॥

॥ श्री ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

प्रयागक्षेत्रमहिमा

Mahimās of Prayāga Kṣetra

By

Tāmraparṇī Subbāchār Rāghavendran, M.A, B.L.

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(Near Tirupati, A.P.)

2008

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Publisher's Note

We are extremely happy and as a matter of fact there is no limit for our joy and we are ever grateful to Lord Śrī Veṅkaṭeśwara and Goddess Padmāvati, since we are able to place before the devoted readers our 230th Publication relating to Mahimās of Prayāga Kṣetra.

Our Joint Secretary, Śrī T. S. Rāghavendran, M.A., B.L., Advocate has written this book taking large pains and has devoted almost his life for the propagation of the philosophy of Śrī Madhvāchārya to all the devotees of the world.

We are totally amazed and we consider this as a **wonder in the world when one single author has written so many books on Vedānta which can reach even ordinary people with limited knowledge of Sanskrit and śāstras.**

We quote here an observation from great Mahāmahopādhyāya *Prof. K. T. Pāṇḍurangi* of Bangalore has written while wondering and appreciating and congratulating Śrī T. S. Rāghavendran as below :

"I am in the academic field for the last 60 years. I have not come across any scholars who has made such a big contribution, either quantitatively or qualitatively".

"Śrīmad Bhāgavata is Simha i.e. Lion and Śrī T.S.R.'s works are Māṇavaka, the boy. I congratulate him for his achievement".

Prof. D. Prahlādāchārya of Bangalore states :

"I have no word to express my admiration for the yeoman service being rendered by your kindself to Śrī Madhva Siddhānta, single handedly.

My only prayer to the Lord is to give you more health and strength so that you can continue to contribute such splendid work on Śrī Madhva Siddhānta for a long time".

Prof. T. S. Rama Rao of Chennai states :

"I find that your book are evidence of your ripe and and intensive scholorship in Madhva Granthas. I am amazed that a very busy lawyer like you could write so extensively and so well on Mādhva granthas. I pray Śrī Hari-Vāyugaḷu to bestow on you with a long and healthy life so that you may serve the Mādhva public with such learned publication in years to come".

Śrī V. Vijendra Rao of Chennai states :

"The entire Mādhva fraternity is profounded your eminence and scholarship. May your good work continue is my prayer to Lord Śrī Hari.

I am very happy that in your unsatiable thurst to pen Śrīmad Āchārya's works and Hari-Bhakti you have chosen this and each book is a master peace work".

"Śrī Madhva Ashṭottaram is a crowning jewel. The reasons for Advaitins not accepting Pañcharātra have been very strongly brought out by you. I was very much impressed by this.

Such a highly erudition filled work Adhikaraṇas etc. have been made so lucid and simple, to be understood by a common man, by translating in English, shows really your greatness".

Śrī Bālāji Rao, Chartered Accountant, Mumbai states :

"We are indeed very fortunate to have your Association and be blessed with the books written by you.

Each book is like a marvel and undoubtedly a valuable treasure for all seekers of knowledge. The style in which these books have been written is excellent and even complex topics have been covered in such way that appeals to the layman as well as learned paṇḍits.

Besides the reader derives merit (puṇya) of reading entire sadāgamas irrespective of which book is being read.

Please continue to bless us and guide us so that we are able to appreciate the glories of our Śrīmad Āchārya's granthas".

Reply by Mr. Tackleberry to Mr. Jaswant in South Africa :

(www.madhva-online-com-madhvabooks)

Originally posted by Tackleberry :

"I am also a Dvaitin and Madhvāchārya who is none other than Śrī Vāyu woke me up from my deep sleep slumber and enlightened me about the glories of Śrīman Nārāyaṇa through an author by the name of T. S. Rāghavendran who has translated all the Sanskrit ślokas into English.

Please read the book titled "Authentic Elucidation of Gītā" by Śrī T. S. Rāghavendran. It is published by Śrī Madhva Siddhānta Onnāhini Sabhā, Tiruchānūr - 517503 (Near Tirupati).

Hope I have given of some help to you."

Professor G. V. Nadagouda, M.A., Hubli states :

"Your indefatiguable energy, your unimpeded enthusiasm and scriptural animation are indeed invigourating - your devotional fervour and philosophic acumem are really inspiring. Your spate of looks on scriptures, in your busy

professional schedule, covering the entire range of śāstras, deserves attention of the Pandits and the religious folk.

You are ambi-dexterous : soked in Sanskrit classics and Sanskrit parlance, you can weild the English language, as well, with confidence. The successful execution of the phillanthropic works you have undertaken so far, reveal your religious rigour.

I pray the Almighty to bestow on you a long lease of life, robust health and enough prosperity to terminate all your tasks on hand, and the envisioned ones too, in good time".

The learned author has taken very large and huge considerable pains for writing this book and if a devotee reads carefully this book his bhakti towards **Śrī Hari-Vāyugaḷu will increase to a very large extent and this is the only and proper way to attain Moksha.**

Śrī T. S. Rāghavendran, popularly known as T.S.R. who is also my Vidyā-Guru, is a highly devoted humble and sincere scholar. He has been well traditionally and systematically trained by his father and Vidyā-Guru Tāmraparṇi **Śrī D. V. Subbāchār,** a star in the sky of Dwaita Vedānta, for a number of years. His Guru felt extremely happy at the humble achievements and growth of his son-śiṣya and blessed and ordered him to workout plans and schemes, so that the works of Śrīmad Āchārya and his followers can be carried to the ordinary devoted public who may not be able to read the original works due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Śrī T. S. Rāghavendran, working round the clock, to fulfill the promise made to his father and Vidyā-Guru. This humble Śrī T.S.R. is achieving the results by Śrī Hari-Vāyugalu's grace step by step.

Śrī T.S.R. has to be thanked by one and all through out the world for his very sincere and highly dedicated devoted service to the world of Vedānta and Dwaita religion in particular.

The most noteworthy point is, that, he never aspires anything even in mind in return of worldly gain at all. All that he humbly wishes that the devoted readers should amass virtues and should obtain the grace of Śrī Hari-Vāyugalu and thereby he obtains a share in it, and he feels highly satisfied and feels immensely joyful and thanking Hari-Vāyugalu for having chosen him for this great noble task. S. M. S. O. Sabhā and the entire world of Vedānta, should always be indebted to him for such selfless great services rendered.

Incidentally Śrī. T. S. Rāghavendran, has written and published 161 works which are very useful for all, which are listed below. They are most useful and essential now and are connected to topics of large interest to the devoted truth-seekers. This is the only way to march towards spiritual path to Moksha and these works are hailed throughout the world. **These works are the need of the hour for devotees.**

The publications are :

(1) श्री वायुतत्त्वमहिमा – Unique Glory of Śrī Vāyu-Tattwa 1992

(2) अचिन्त्यशक्तिविचारः – Incomprehensible and Extra-ordinary Power of Lord Nārāyaṇa 1994

(3) जीवकर्तृत्ववादविचारः – Action or Agency of the soul 1995

(4) भगवद्गीतायां अवक्षेपकाः – Quiz in Bhagavad Gītā 1995

(5) गीतायथार्थभावसङ्ग्रहः – अर्जुनविषादयोगः – प्रथमोऽध्यायः – Authentic Elucidation of Gītā – I Chapter – Arjuna's Mental Distress 1995

(6) हरिः परतरः – Hari is Supreme. 1995

(7) गीतायथार्थभावसङ्ग्रहः – साङ्ख्यं = ज्ञानं – श्लोकाः १-३८
Authentic Elucidation of Gītā – II Chapter Part I
Sāṅkhyam = Knowledge. Verses 1 to 38 1996

(8) गीतायथार्थभावसङ्ग्रहः – द्वितीयोऽध्यायः – योगः = उपायः – श्लोकाः ३९-७२
Authentic Elucidation of Gītā-II Chapter, Part II
Yoga = Means. Verses 39-72 1996

(9) श्रीमन्महाभारततात्पर्यनिर्णयः – अष्टादशोऽध्यायः (1 to 170 श्लोकाः)
पाण्डवदिग्विजयः - Mahābhārata Tātparya Nirṇaya, 18th Chapter.
Verses - 1 to 170. Tour of Pāṇḍavas. 1996

(10) सत्यं जगत् – World is Real 1996

(11) **Gītāvil Puriyada Pudirgals** (in Tamil-SMSO Publication) 1996

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(14) श्रीमद्यमकभारतम् – Yamaka Bhāratam 1997

(15) तत्त्वतो भेदः – Difference is Real 1997

(16) श्रीमन्महाभारततात्पर्यनिर्णयः – 11th Chapter
श्रीकृष्णचरिते अंशावतरणम् (1-237 Ślokas) 1998

(17) श्रीमन्महाभारततात्पर्यनिर्णयः – 29th and 30th Chapter
(Samastadharmanirṇaya and Āśwamedhika) 1998

(18) श्रीमन्महाभारततात्पर्यनिर्णयः –
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(47) हरिकथामृतसार – व्याप्ति-भोजन-सन्धी –
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(50) सुधासंग्रहः – In Sanskrit by Tāmraparṇī Śrī D. V. Subbāchār and English by T. S. Rāghavendran for the first Adhikaraṇa "Jijñāsādhikaraṇam" of 88 verses in Anuvyākhyāna 2002

(51) हरिकथामृतसार – पंचमहायज्ञसन्धिः तथा पंचतन्मात्रसन्धिः –
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(56) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २१ –
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(57) संग्रहरामायणम् – सुन्दरकाण्डः –
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(58) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
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(60) मणिमंजरी – (प्रथमभागः) भगवद्गीतायां नवरत्नानि च
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(62) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २६,
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(65) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
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(67) ब्रह्मसूत्रभाष्ये साधनाध्याये उपासनापादः –
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(68) ब्रह्मसूत्रभाष्ये साधनाध्याये वैराग्यपादः –
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(69) ब्रह्मसूत्रभाष्ये अविरोधाध्याये युक्तिपादः –
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(70) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - V (401 to 502 names) 2003

(71) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - VI (503 to 608 names) 2003

(72) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः ४ तः ७ –
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(73) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः ८ तथा ९ –
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(74) श्री विष्णुतीर्थ महाप्रभोः कृतयः –
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(75) महालक्ष्म्याः महिमा –
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(80) युक्तिमल्लिका – गुणसौरभम् – १ (श्लोकाः १ – १३१) 2003
Yuktimallikā — Guṇasaurabham Part - I (Śloka 1 to 131)

(81) हरिकथामृतसार – भक्तापराधसहिष्णुसन्धिः –
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(82) मन्दहास-हसन-तात्पर्यसंग्रहः, वनभोजनमाहात्म्यं च –
Significance of Smile and Laughter and
Vanabhojana Māhātmyam 2003

(83) द्वादशस्तोत्रम् (स्तोत्रचूडामणिमाला) प्रथमोऽध्यायः –
Dwādaśa Stotram — First Adhyāya 2004

(84) ब्रह्मसूत्रभाष्ये अविरोधाध्याये समयपादः –
Brahmasūtra Bhāshya -
Avirodhādhyāya Samaya Pāda 2004

(85) सदाचारस्मृतिः – Sadāchāra Smṛti 2004

(86) विष्णुसहस्रनामभाष्यसंग्रहार्थः —
अष्टमः भागः (७०२ तः ८०१ नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - VIII (702 to 801 names) &
हरिकथामृतसार – नामस्मरणसन्धिः –
Harikathāmṛta Sāra - Nāmasmaraṇa Sandhi 2004

(87) आथर्वणोपनिषद् – (मुंडकोपनिषद्) (सर्ववेदसारः)
ĀTHARVAṆA UPANISHAD
(Muṇḍaka Upanishad) (Quint Essence of Vedas) 2004

(88) विष्णुसहस्रनामभाष्यसंग्रहार्थः —
नवमः भागः (८०२ तः ९०८ नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - IX (802 to 908 names) &
हरिकथामृतसार – विंबापरोक्षसन्धिः –
Harikathāmṛta Sāra - Bimba Aparoksha Sandhi 2004

(89) ब्रह्मसूत्रभाष्ये अविरोधाध्याये परस्परश्रुत्यविरोधपादः –
Brahmasūtra Bhāshya - Avirodhādhyāya
Paraspara Śrutyavirodha Pāda 2004

(90) ब्रह्मसूत्रभाष्ये अविरोधाध्याये न्यायोपेतश्रुत्यविरोधपादः –
Brahmasūtra Bhāshya - Avirodhādhyāya
Nyāyopeta Śrutyavirodha Pāda 2004

(91) सरसभारतीविलासः – प्रथमो भागः –
Sarasa Bhāratī Vilāsa — Part - I 2004

(127) श्री श्री १००८ श्री सुधीनिधितीर्थश्रीपादाः
Excellent Etirāj of Erode
Śrī Śrī 1008 Śrī Sudhīnidhī Tīrtha Mahārāj 2006

(128) Brahmasūtra Bhāshya – Phalādhyāya – Utkrānti Pāda
with HARIKATHĀMṚTASĀRA –
Ārohaṇa Tāratamya Sandhi & Naivedya Sandhi 2006

(129) अभिजात अभिनवमहाप्रभुः
श्री श्री १००८ श्री सत्याभिनवतीर्थश्रीपादाः
Noble Navaratna of Nāchiyārkoil
Śrī Śrī 1008 Śrī Satyābhinava Tīrtha Mahāprabhu 2006

(130) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part I 2006

(131) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part II 2006

(132) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part III 2006

(133) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part IV With
Harikathāmṛta Sāra – Karmavimovhana Sandhi 2006

(134) सर्वसमर्पणगद्यम् तथा हरिकथामृतसारः – अवरोहण-
अनुक्रमणिकासन्धिः, दैत्यतारतम्यसन्धिः, तथा फलस्तुतिसन्धिः
Sarva Samarpaṇa Gadyam &
Harikathāmṛta Sāra – Avarohaṇānukramaṇikā Sandhi,
Daityatāratamya Sandhi & Phalastuti Sandhi 2006

(135) हरिकथामृतसारः – क्रीडाविलाससन्धिः तथा बृहत्तारतम्यसन्धिः
Harikathāmṛta Sāra – Krīḍāvilāsa Sandhi &
Bṛhat Tāratamya Sandhi 2006

(136) हरिकथामृतसारः – नाडीप्रकरणसन्धिः तथा गुणतारतम्यसन्धिः
Harikathāmṛta Sāra – Nāḍi-Prakaraṇa Sandhi &
Guṇa Tāratamya Sandhi 2007

(137) Dwaita Vijaya Dundubhi - Greatness of Śrī Śrī 1008
Śrī Satyadhyāna Tīrtha Mahāprabhu &
Brahmasūtra Bhāshya – Phalādhyāya – Bhoga Pāda 2007

(138) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग १
Śrīman Mahābhāratam
Āśwamedhika Parva – Part - I 2007

(139) तमिळ्राज्ये नववृन्दावनम्, मत्स्यावतारचरित्रं च
Navavṛndāvana of Tamilnāḍu (Erode) &
Matsya Avatāra Mahimā 2007

(140) ब्रह्मसूत्रभाष्ये फलाध्याये कर्मक्षयपादः
Brahmasūtra Bhāshya – Phalādhyāya –
Karmakshaya Pāda togather with
Mukunda's Special Devotee Muchukunda 2007

(141) गीताभाष्यम् (प्रमेयदीपिकासहितम्) भागः २
Gītābhāshyam (Prameyadīpikā referred)
Part II – Adhyayas 3 to 6 2007

(142) गीताभाष्यम् (प्रमेयदीपिकासहितम्) भागः ३
Gītābhāshyam (Prameyadīpikā referred)
Part III – Adhyayas 7 to 12 2007

(143) रुक्मिणीशविजयः – भागः १ – सर्गः १
Rukmiṇīśa Vijaya Part I – Sarga I 2007

(144) मणूरुमहाक्षेत्रस्य महानुभावाः
Magnificent Mahāns of Mannur 2007

(145) श्रीमन्महाभारतम् – आश्रमवासिक पर्व – भागः १
Śrīman Mahābhāratam Āśramavāsika Parva Part I 2007

(146) श्रीमन्महाभारतम् – आश्रमवासिक पर्व – भागः २
Śrīman Mahābhāratam Āśramavāsika Parva Part II 2007

(147) श्रीमन्महाभारतम् – मौसल, महाप्रस्थानिक तथा स्वर्गारोहणपर्व
Śrīman Mahābhāratam – Mousala Parva,
Mahāprasthanika Parva & Swargārohaṇa Parva 2007

(158) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग ३ –
Śrīman Mahābhāratam Āśwamedhika Parva – Part - III
– Adhyāyas : 51 – 75 773 ślokas 2008

(159) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग ४ –
Śrīman Mahābhāratam Āśwamedhika Parva – Part - IV
– Adhyāyas : 76 – 118 697 ślokas 2008

(160) रुक्मिणीशविजयः – भागः ३ – सर्गः ३ तथा ४
Rukmiṇīśa Vijaya Part III – Sarga 3 & 4 2008

(161) तैत्तिरीयोपनिषद्
Taittirīya Upanishat 2008

This is a very wonderful, peculiar, special, extraordinary and **unique feature in the world which may not have another second case like this where the author Śrī T. S. Rāghavendran, himself has contributed almost substantial amount to cover the entire cost and provided finance for printing, publication etc.**

I pray on behalf of myself and on behalf of SMSO Sabhā and on behalf of all devotees, that Śrī T. S. Rāghavendran should be blessed with longlife, happiness, peace and prosperity for him and all the members of the family by the Grace of Lord Śrī Veṅkaṭeśwara and to do sevā like this for many many years to come.

Śrī Dhananjaya Warkhedkar of Sudhā Mudraṇa has to be thanked profusely for his dedicated hard work and for having completed this work in record time as well as for the elegant and neat printing.

May Lord Śrī Hari-Vāyugalu bless us to render more and more humble dedicated service to the cause of the great Dwaita Vedānta which is the only Truth based on the Apourusheya Vedas and supported by all Sadāgamas.

SPECIAL SUBMISSIONS

To our humble knowledge no single author has written 162 books so far and has also contributed substantially for the publications and all that we do, is to pray before Lord Śrī Veṅkaṭeśwara for Long life, happiness, peace and prosperity for the sevā to continue by the author, Śrī T. S. Rāghavendran.

Tiruppur
21.6.2008, Saturday
Sarvadhārī Saṁvatsara
Jyeṣṭha Kṛṣṇa Tṛtiyā
Holy Ārādhanā of Śrī Śrī 1008
Śrī Raghuvarya Tīrtha Mahāprabhu
Navavṛndāvan.

R. Ananthan, B.Sc., FCA
Chartered Accountant
Hon. Secretary
S.M.S.O. Sabhā
Tiruchanur.

* * *

महाप्रवाहिनी भीमा यस्य मार्गमदान्मुदा ।
रघुवर्यो मुदं दद्यात्कामितार्थप्रदायकः ॥

* * *





प्रथमो हनुमान्नाम द्वितीयो भीम एव च ।
पूर्णप्रज्ञस्तृतीयस्तु भगवत्कार्यसाधकः ॥

Introduction in brief by the humble
AUTHOR

By the Extraordinary Grace of Śrī Hari-Vāyugalu and by the grace of my Guru, Tapasvi and Vairāgya. Mūrty and Great Jñānī and Head of Śrī Uttarādi Muṭṭ, Śrī Śrī 1008 Śrī Satyātma Tīrtha Śrīpādaṅgaḷavaru and by the special blessings of my father, mentor, Guru, Tāmraparṇi, Śrī D. V. Subbāchār, B.A. F.C.A., Chartered Accountant, Coimbatore, this very humble author was able to submit so far 161 books before the truth-seekers of the world as listed in the Publisher's note.

The present 162nd publication relates to **Mahimās of Prayāga Kṣetra,** consisting of 1153 ślokas as detailed below.

(1)	From Śrī Agni Purāṇam	14 ślokas
(2)	From Śrī Kūrma Purāṇam	121 ślokas
(3)	From Śrī Nārada Purāṇam	229 ślokas
(4)	From Śrī Matsya Purāṇam	260 ślokas
(5)	From Śrī Padma Purāṇam	529 ślokas
	Total	1153 ślokas

This humble author craves reference to SMSO Publication No. 223 – TSR Book No. 155 – **Mahimās of Gayā Kṣetra**, page xxiv to xxx – **Most Important and Fundamental guidelines – Purāṇas,** and the same may be please taken as submission to this book also.

This humble author submits this pious book under the Holy Pādas of **Śrī Śrī Satyātma Tīrtha Swāmījī** of Śrī Uttarādi Mutt.

This humble author has no capacity or status to submit this humble work directly under the lotus pādas of Śrī Śrī Satyātma

Tīrtha Swāmīji but submit the same through his Guru, Father, and Mentor Tāmraparṇī Śrī D. V. Subbāchār, with the following prayer at his feet.

This humble author also prays that all the readers of this book and persons who owns the book shall be bestowed with the Anugraha of Śrī Śrī Satyātma Tīrtha Swāmījī and Śrī Hari-Vāyugalu.

श्रीनारसिंह वरपुत्र सुपुत्ररत्नं
कोयंपुरीवरविभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
सत्यप्रमोदगुरुपोषितशिष्यवर्य ।
दुःशास्त्रमत्तगजसिंहसमीरसेविन्
सुब्बार्य तात मम देहि करावलम्बम् ॥

— तां. राघवेन्द्रः

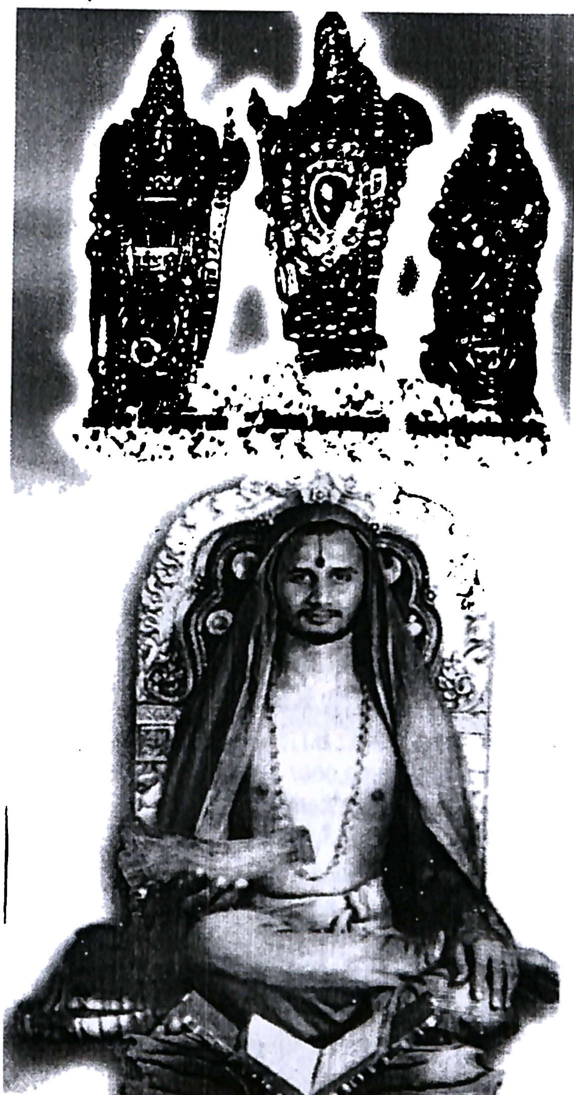
21.6.2008, Saturday
Sarvadhārī Saṁvatsara
Jyeṣṭha Kṛṣṇa Tṛtiyā
Holy Ārādhanā of Śrī Śrī 1008
Śrī Raghuvarya Tīrtha Mahāprabhu
Navavṛndāvan.

Ever in the humble service
and ever being the humble student
of the unique, great,
Dwaita Vedānta Philosophy.

* * *

महाप्रवाहिनी भीमा यस्य मार्गमदान्मुदा ।
रघुवर्यो मुदं दद्यात्कामितार्थप्रदायकः ॥

* * *



श्री श्री १००८ श्री ज्ञानवैराग्यसागरमहास्वामि

सत्यात्मतीर्थमहाप्रभुः

तेषां चरणारविन्दयोः इदं प्रयागक्षेत्रमहिमापुस्तकं
सविनयं समर्पयामि ।

—तां राघवेन्द्रः



Śrī Satyapūrṇa Mandir
Śrī Uttaradi Mutt, Kāñcipuram, Tamilnadu

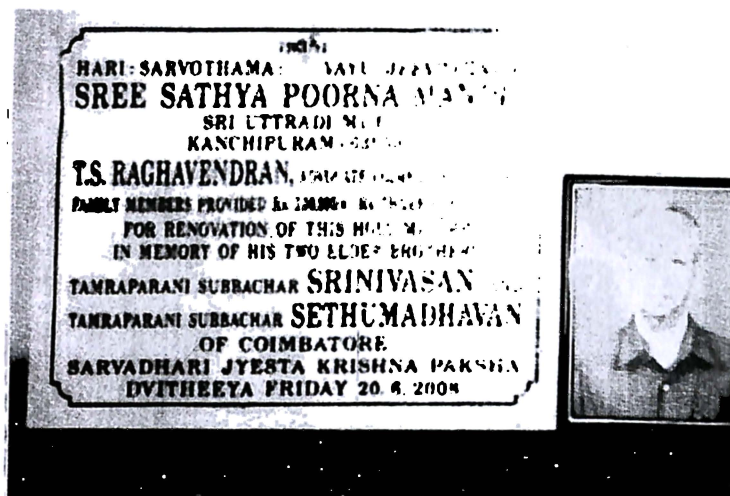
Śrī T.S. Rāghavendran, M.A., B.L., Advocate, Coimbatore, had arranged for funds to the extent of Rs. 3,00,000/- (Three Lakhs only) for renovation and construction of Śrī Uttaradi Mutt, Kāñcipuram which was built by Śrī Śrī 1008 Śrī Satyapūrṇa Tīrtha Mahāraj before 300 years back.

In the year 1996, Śrī Śrī 1008 Śrī Satya Pramoda Tīrtha Mahān installed Mṛttikā Bṛndāvans of Śrī Śrī 1008 Śrī Satya Pūrṇa Tīrtha Śrīpādaṅgaḷavaru, and Śrī Śrī 1008 Śrī Guru Rāghavendra Tīrtha Śrīpādaṅgaḷavaru.

In the photo Śrī T.S. Rāghavendran and Śrī R. Subbā Rao of Kāñcipuram, a dedicated devotee and Śrī T.R.V. Vittal, Advocate, S/o Śrī TSR are seen. This was installed on 20-6-2008 holy Ārādhanā day of Śrī Śrī 1008 Śrī Satyapūrṇa Tīrtharu.

Smt. Śrīdevi &

Śrī T.S.V. Rājagopāl S/o Śrī T.S. Śrīnivāsan







Gaṅgā, Yamunā, Saraswati
Triveṇi Saṅgama
Tīrtharāj Prayāg, Allahabad (U.P.)

**Acknowledgement
with Immense Gratitude**

Śrī Madhva Siddhānta Onnāhinī Sabhā

Tiruchanur, Tirupati

Hereby Acknowledges
the Donation of
Rs. 5,000/- (Five thousand only)
from

Śrī. T. S. Raghavendran, M.A., B.L.

Advocate, Vittal Vihar,
45, Bharathi Park Cross Road No. 3,
Coimbatore - 641 011

in Memory of

Śri 1008 Śri Madhvanātha Tīrtha Mahān

of Śrīraṅgam

in high respect, reverance and regard
for the departed divine soul

towards Book Yajña of

Sri. T. S. Raghavendran, M.A., B.L.

*S.M.S.O Sabhā and All the Devoted Public are
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his long life, peace and prosperity
and for all the members of
his family.*

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|| श्रीः ||

|| श्री लक्ष्मीवेङ्कटेशो विजयते ||

|| श्री हयवदन मध्वेश पाहि ||

प्रयागक्षेत्रमहिमा

Mahimās of Prayāga Kṣetra

Sl. No.	Purāṇam		Ślokas
(1)	**Śrī Agni Purāṇam**		
	Adhyāya 111		14
(2)	**Śrī Kūrma Purāṇam**		
	Pūrva Bhāga Adhyāyas 36 to 39		121
	Adhyāya 36	48	
	Adhyāya 37	39	
	Adhyāya 38	16	
	Adhyāya 39	18	
(3)	**Śrī Nārada Purāṇam** Adhyāyas 62 & 63		229
	Adhyāya 62	55	
	Adhyāya 63	174	
(4)	**Śrī Matsya Purāṇam** Adhyāyas 103 to 112		260
	Adhyāya 103	25	
	Adhyāya 104	20	
	Adhyāya 105	23	
	Adhyāya 106	56	
	Adhyāya 107	21	
	Adhyāya 108	35	
		c/f	624

	b/f	624
Adhyāya 109	25	
Adhyāya 110	19	
Adhyāya 111	14	
Adhyāya 112	22	

(5) **Śrī Padma Purāṇam**

Swarga Khaṇḍa Adhyāyas 40 to 49

Adhyāya 40	40	
Adhyāya 41	22	
Adhyāya 42	24	
Adhyāya 43	57	
Adhyāya 44	22	
Adhyāya 45	35	
Adhyāya 46	26	
Adhyāya 47	20	
Adhyāya 48	15	
Adhyāya 49	17	278

Uttara Khaṇḍa Adhyāyas 91, 220 & 221

Adhyāya 91	30	
Adhyāya 220	54	
Adhyāya 221	53	137

Kriyāyogasāra Adhyāya 4		114
	Total ślokas	1153

* * *

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीआग्नेयपुराणम्

Śrī Āgneya Purāṇam

एकादशाधिकशततमोऽध्यायः

Adhyāya - 111

Ślokas 1 to 14

प्रयागमाहात्म्यम् – Māhātmya of Prayāga

अग्निरुवाच— God of Fire – Agni said :

वक्ष्ये प्रयागमाहात्म्यं भुक्तिमुक्तिप्रदं परम् ।
प्रयागे ब्रह्मविष्ण्वाद्या देवा मुनिवराः स्थिताः ॥ १ ॥

I shall narrate now the greatness of the sanctity of the confluence of the rivers Yamunā and Gaṅgā at **Prayāga** (Now known as Allahabad).

Oh you twice-born one, a man attains everything worth having in this life and also attain salvation after death, by resorting to the above said place **Prayāga.**

The gods such as Brahmā, Viṣṇu and others, the gandharvas, the saints and sages together with the seas and sacred streams always congregate at **Prayāga.**

सरितः सागराः सिद्धा गन्धर्वाप्सरसस्तथा ।
तत्र त्रीण्यग्निकुण्डानि तेषां मध्ये तु जाह्नवी ॥ २ ॥

There can be found the three cavities for the fire god — Agnikuṇḍa. In the middle of which the Gaṅgā flows.

वेगेन समतिक्रान्ता सर्वतीर्थपुरस्कृता ।
तपनस्य सुता तत्र त्रिषु लोकेषु विश्रुताः ॥ ३ ॥

The river Yamunā who knows the Sun god as her father and is renowned in the three worlds, rushes into the River Gaṅgā at **Prayāga**, carrying before her all the sacred pools and their sanctity.

गङ्गायमुनयोर्मध्यं पृथिव्या जघनं स्मृतम् ।
प्रयागं जघनस्यान्तरुपस्थमृषयो विदुः ॥ ४ ॥

The thighs of the Earth goddess are between the rivers Yamunā and the Gaṅgā.

Prayāga is her public region and the Ṛṣis residing therein serve, as it were, the purpose of the male organ for generation.

प्रयागं सप्रतिष्ठानं कम्बलाश्वतरावुभौ ।
तीर्थं भोगवती चैव वेदी प्रोक्ता प्रजापतेः ॥ ५ ॥

The holy tīrthas, known as the Kambala and the Aśwatara are at **Prayāga**. Further the tīrtha called as Bhogavati which is also at the latter place.

तत्र वेदाश्च यज्ञाश्च मूर्तिमन्तः प्रयागके ।
स्तवनादस्य तीर्थस्य नामसङ्कीर्तनादपि ॥ ६ ॥

This is deemed as the Vedi or the platform seat of the god of creation. There the Vedas and sacrifices are incarnate in living forms. The man who sings the praise or recites the name of this hallowed confluence or carries the clay thereof, is sure to be purged off all sins.

मृत्तिकालम्भनाद्वापि सर्वपापैः प्रमुच्यते ।
प्रयागे सङ्गमे दानं श्राद्धं जप्यादि चाक्षयम् ॥ ७ ॥

A śrāddha ceremony (that is funeral obsequies or acts in honour of a departed soul) or the rite of repeating the mantras or an act of charity done and performed, at **Prayāga**, puts forth immortal fruit.

न वेदवचनाद्विप्र न लोकवचनादपि ।
मतिरुत्क्रमणीयान्ते प्रयागे मरणं प्रति ॥ ८ ॥

Oh ! you twice-born one, a man once resolved to make his end at **Prayāga** at the expiry of his natural term of life, should not change his mind, through the persuasions of his relations, not even if a precept is quoted from the Vedas to invalidate the notion that he would make a laudable end otherwise.

दशतीर्थसहस्राणि षष्टिकोट्यस्तथाऽपराः ।
तेषां सान्निध्यमत्रैव प्रयागं परमं ततः ॥ ९ ॥

Ten thousand, nay six million sacred pools and sanctuaries lie hidden in the confluence of the two hallowed rivers below **Prayāga**.

वासुकेर्भोगवत्यत्र हंसप्रपतनं परम् ।
गवां कोटिप्रदानाद्यत्त्र्यहं स्नानस्य तत्फलम् ॥ १० ॥

The sacred pool known as the Bhogawati and which is sacred to the mythical serpent Vāsuki – on whose hoods this terrestrial globe is supposed to be poised up, together with the sacred Himālayan cascade known as the Haṁsaprapatana – the flight of swans jointly flow as an undercurrent in the purifying waters of the hallowed junction of **Prayāga** and a man attains the same merit by an ablution therein for three consecutive days, as he would have otherwise got by making a gift of a million of cows.

प्रयागे माघमासे तु एवमाहुर्मनीषिणः ।
सर्वत्र सुलभा गङ्गा त्रिषु स्थानेषु दुर्लभा ॥ ११ ॥

गङ्गाद्वारे प्रयागे च गङ्गासागरसङ्गमे ।
अत्र दानाद्दिवं यान्ति राजेन्द्रो जायतेऽत्र च ॥ १२ ॥

According to the dictum of the holy sages, the river Gaṅgā, though easily available elsewhere along the channel of its mighty streams, is exceptionally hard to get at in the three following places, namely at its source, **Prayāga** and at the place where it empties itself into the sea. A man who doles out charities at either of the three above said places goes to heaven after death and becomes a monarch in his next existence.

वटमूले सङ्गमादौ मृतो विष्णुपुरीं व्रजेत् ।
उर्वशीपुलिनं रम्यं तीर्थं सन्ध्यावटस्तथा ॥ १३ ॥

The man who departs his life either at the foot of the memorable Vaṭa tree or at the confluence of the rivers at **Prayāga** goes to the region of Śrī Viṣṇu. The other tīrthas, oh ! Brahman, which are found at **Prayāga**, are Ūrvaśi-Pulina the banks sacred to the nymph Ūrvaśi, The Sandhyāvaṭa.

कोटितीर्थं चाश्वमेधं गङ्गायमुनमुत्तमम् ।
मानसं रजसा हीनं तीर्थं वासरकं परम् ॥ १४ ॥

The rivers Yamunā and the Gaṅgā containing a million sacred pools and which are more sanctified than a Aśwamedha sacrifice together the Mānasa which destroys all the egoistic notions and the Vāsaraka.

इत्यादिमहापुराणे आग्नेये प्रयागमाहात्म्यवर्णनं नाम
एकादशाधिकशततमोऽध्यायः ॥ १११ ॥

Thus ends the hundred eleventh Adhyāya of Āgneya Purāṇa dealing with the Mahimās of "Prayāga".

Om Śrī Kṛṣṇārpaṇamastu.



in Śrī Kūrma Purāṇam

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीकूर्मपुराणम्

Śrī Kūrma Purāṇam

अध्यायाः ३६ तः ३९

Adhyāyas - 36 to 39

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीकूर्मपुराणम्

Śrī Kūrma Purāṇam

षट्त्रिंशोऽध्यायः – Adhyāya - 36

अथ प्रयागमाहात्म्यम्

Māhātmya of Prayāga

Ślokas 1 to 48

ऋषय ऊचुः— Ṛṣis said :

माहात्म्यमविमुक्तस्य यथावत्समुदीरितम् ।
इदानीं च प्रयागस्य माहात्म्यं ब्रूहि सुव्रत ॥ १ ॥

इदानीं च– इदानीं तु इति पाठान्तरम् । सुव्रत– सत्तम इति पाठान्तरम् ।

The greatness of Avimukta has been precisely recounted by you. Oh ! Sage of holy vows, narrate now the greatness of **Prayāga** to us.

यानि तीर्थानि तत्रैव विश्रुतानि महान्ति वै ।
इदानीं कथयास्माकं सूत सर्वार्थविद्द्वान् ॥ २ ॥

Oh ! Sūta ! knower of all such topics as you are, he pleased to relate to us the great and well known sacred places that are there at **Prayāga**.

सूत उवाच— Sūta Purāṇika said :

श्रृणुध्वमृषयः सर्वे विस्तरेण ब्रवीमि वः ।
प्रयागस्य च माहात्म्यं यत्र देवः पितामहः ॥ ३ ॥

Oh ! Sages, listen all of you. I shall now narrate in detail the greatness of Prayāga where the deity god Brahma abides.

मार्कण्डेयेन कथितं कौन्तेयाय महात्मने ।
यथा युधिष्ठिरायैतत्तद्वक्ष्ये भवतामहम् ॥ ४ ॥

To you all, I shall narrate it, as it has been earlier narrated by the Sage Mārkāṇḍeya to the noble souled Yudhiṣṭhira, Son of Kuntī Devī.

निहत्य कौरवान् सर्वान् भ्रातृभिः सह पार्थिवः ।
शोकेन महताविष्टो मुमोह स युधिष्ठिरः ॥ ५ ॥

After the killing of Kauravas, the King Yudhiṣṭhira, along with his younger borthers, was overwhelmed with deep sorrow. He became deluded.

अचिरेणाथ कालेन मार्कण्डेयो महातपाः ।
सम्प्राप्तो हास्तिनपुरं राजद्वारे स तिष्ठति ॥ ६ ॥

Not long after that happening, the Sage Mārkaṇḍeya of great penance came to Hastināpura. The sage stood at the entrance of the gate of the palace.

द्वारपालोऽपि तं दृष्ट्वा राज्ञे कथितवान् द्रुतम् ।
मार्कण्डेयो द्रष्टुमिच्छंस्त्वामास्ते द्वार्यसौ मुनिः ॥ ७ ॥

Oh ! seeing the holy sage, immediately, the gatekeeper of the palace reported to the King : He said "Desirous of seeing you, Sage Mārkāṇḍeya is waiting at the gate".

त्वरितो धर्मपुत्रस्तु द्वारमभ्येत्य सत्वरम् ।
द्वारमभ्यागतस्येह स्वागतं ते महामुने ॥ ८ ॥

Yudhiṣṭhira, the son of Dharma, (Dharma himself) rushed hurriedly to the entrance gate of the palace to greet the sage.

"Oh ! great sage, welcome to you, who have come to our door.

अद्य मे सफलं जन्म अद्य मे तारितं कुलम् ।
अद्य मे पितरस्तुष्टास्त्वयि तुष्टे सदा मुने ॥ ९ ॥

Fruitful has been my life today; My family has been emancipated from Saṁsāra. Oh ! Sage, when you are pleased with me, my ancestors will never feel contended".

सिंहासनमुपस्थाप्य पादशौचार्चनादिभिः ।
युधिष्ठिरो महात्मेति पूजयामास तं मुनिम् ॥ १० ॥

Thus, the noble souled Yudhiṣṭhira worshipped that sage Mārkaṇḍeya by seating him on the throne. Then he offered him water for washing his feet and duly honoured the sage Mārkaṇḍeya.

मार्कण्डेयस्तु संपृष्टः प्रोवाच स युधिष्ठिरम् ।
किमर्थं मुह्यसे विद्वान् सर्वं ज्ञात्वा समागतः ॥ ११ ॥

On being asked, Mārkaṇḍeya enquired the King Yudhiṣṭhira "Why do you get bewildered ? It is after knowing everything that I have come".

ततो युधिष्ठिरो राजा प्रणम्य शिरसाब्रवीत् ।
कथयस्व समासेन येन मुञ्चामि किल्बिषम् ॥ १२ ॥

Then the King Yudhiṣṭhira bowed down his head and said : "Tell succintly those things whereby I shall get rid of my sin".

निहता बहवो युद्धे पुंमांसोऽनपराधिनः ।
अस्माभिः कौरवः सार्धं प्रसङ्गान्मुनिसत्तम ॥ १३ ॥

Oh ! excellent sage, in the battle where we clashed with the Kauravas, many innocent persons have been killed by us.

येन हिंसा समुद्भूताज्जन्मान्तरकृतादपि ।
मुच्येमं पातकादद्य तद्भवान् वक्तुमर्हति ॥ १४ ॥

It behoves you to recount that remedy whereby we shall be relieved of sin brought about by violence as well as accumulated in the course of several prior births.

मार्कण्डेय उवाच— Mārkaṇḍeya said :

श्रृणु राजन् महाभाग यन्मां पृच्छसि भारत ।
प्रयागगमनं श्रेष्ठं नराणां पापनाशनम् ॥ १५ ॥

"Oh ! highly blessed King, listen.

Oh ! Scion of the family of Bharata, what you ask me shall be explained. Visiting Prayāga is excellent as it is destructive of the sins of men".

तत्र देवो महादेवो रुद्रोऽवात्सीन्नरेश्वर ।
समास्ते भगवान् ब्रह्मा स्वयम्भूः सह दैवतैः ॥ १६ ॥

Oh ! Ruler of men, Lord Mahādeva, Rudra, stayed there. Lord Brahma, the self-born deity, abides there along with other Devatās.

युधिष्ठिर उवाच— Yudhiṣṭhira said :

भगवञ्छ्रोतुमिच्छामि प्रयागगमने फलम् ।
मृतानां का गतिस्तत्र स्नातानां चैव किं फलम् ॥ १७ ॥

"Oh ! Holy Lord, I wish to hear about the fruit of pilgrimage to **Prayāga**. What is the goal attained by the persons who die there ?

What is the merit that accrues to those who take their ablutions there ?

ये वसन्ति **प्रयागे** तु ब्रूहि तेषां तु किं फलम् ।
भवतो विदितं ह्येतत्तन्मे ब्रूहि नमोऽस्तु ते ॥ १८ ॥

Mention the benefit derived by those who reside in **Prayāga**. Indeed this is well known to you. Please relate it to me. Obeisance be to you".

मार्कण्डेय उवाच— Mārkaṇḍeya said :

कथयिष्यामि ते वत्स **प्रयाग**स्नानजं फलम् ।
पुरा महर्षिभिः सम्यक्कथ्यमानं मया श्रुतम् ॥ १९ ॥

Oh ! dear one, I shall recount to you the fruit of ablutions in **Prayāga**. It was heard by me as it was being recounted by great sages formely.

एतत्प्रजापतेः क्षेत्रं त्रिषु लोकेषु विश्रुतम् ।
अत्र स्नात्वा दिवं यान्ति ये मृतास्तेऽपुनर्भवाः॥ २० ॥

This is the holy place sacred to Prajāpati. It is well known in the three worlds. By taking their bath here, people attain heaven. Those who die here are not reborn.

तत्र ब्रह्मादयो देवा रक्षां कुर्वन्ति संगताः ।
बहून्यन्यानि तीर्थानि सर्वपापापहानि तु ॥ २१ ॥

Brahmā and other devatās gathering together at that place afford protection. There are many other holy places, that dispel sins.

कथितुं नेह शक्नोमि बहुवर्षशतैरपि ।
संक्षेपेण प्रवक्ष्यामि प्रयागस्येह कीर्तनम् ॥ २२ ॥

I cannot recount it in even hundreds of years. I shall succintly narrate to you the glory of **Prayāga**.

षष्ठिर्धनुःसहस्राणि तानि रक्षन्ति जाह्नवीम् ।
यमुनां रक्षति सदा सविता सप्तवाहनः ॥ २३ ॥

Prayāga extends over an area of sixty thousand dhanus – that includes Gaṅgā. The Sun god with seven horses to his chariots always protect Yamunā.

प्रयागे तु विशेषेण स्वयं वसति वासवः ।
मण्डलं रक्षति हरिः सर्वदेवैश्च सम्मितम् ॥ २४ ॥

न्यग्रोधं रक्षते नित्यं शूलपाणिर्महेश्वरः ।
स्थानं रक्षन्ति वै देवाः सर्वपापहरं शुभम् ॥ २५ ॥

Indra himself abides in **Prayāga**. Hari protects this zone which is revered by all devatās.

Maheśwara, armed with the trident, protects the Nyagrodha (holy pig tree) for ever. Devatās protect the holy place that is auspicious and dispels all sins.

स्वकर्मणा वृता लोका नैव गच्छन्ति तत्पदम् ।
स्वल्पमल्पतरं पापं यस्य चास्ति नराधिप ॥ २६ ॥

यस्य – यदा तस्येति पाठान्तरम् ।

Persons enveloped by their own Karmas never attain to that place. Oh ! King, whatever slightest sin a person has incurred is totally destroyed

प्रयागं स्मरमाणस्य सर्वमायाति संक्षयम् ।
दर्शनात् तस्य तीर्थस्य नामसंकीर्तनादपि ॥ २७ ॥

by the remembrance of **Prayāga** may even by sight of that sacred place or by the utterance of its name

मृत्तिकालम्भनाद्वापि नरः पापात्प्रमुच्यते ।
पञ्चकुण्डानि राजेन्द्र येषां मध्ये तु जाह्नवी ॥ २८ ॥

or by the application of clay from that Tīrtha. Oh ! leader of Kings, there are five sacred tanks, in the middle of which Gaṅgā flows.

प्रयागं विशतः पुंसः पापं नश्यति तत्क्षणात् ।
योजनानां सहस्रेषु गंगां स्मरति यो नरः ॥ २९ ॥

The sins of the person who enters **Prayāga** perish at the very same instant. He who remembers Gaṅgā even from thousand of Yojanas,

अपि दुष्कृतकर्मासौ लभते परमां गतिम् ।
कीर्तनान्मुच्यते पापाद्दृष्ट्वा भद्राणि पश्यति ॥ ३० ॥

attains the greatest goal even if he be a man of evil deeds. One who glorifies it, is released from sins. Thanks to its vision, he meets with good fortune or prosperity.

तथोपस्पृश्य राजेन्द्र सुरलोके महीयते ।
व्याधितो यदि वा दीनः क्रुद्धो वापि भवेन्नरः ॥ ३१ ॥

By touching or being sprinkled with its water, a person is honoured in the region of gods, even if such a man be sickly, indigent or infuriated.

पितॄणां तारकं चैव सर्वपापप्रणाशनम् ।
यैः **प्रयागे** कृतो वास उत्तीर्णो भवसागरः ॥ ३२ ॥

It is the redeemer of Pitṛs and destructive of sins. The ocean of worldly existence is crossed by those who take up residence at **Prayāga**.

गंगायमुनमासाद्य त्यजेत् प्राणान् प्रयत्नतः ।
ईप्सितॉल्लभते कामान् वदन्ति मुनिपुंगवाः ॥ ३३ ॥

Leading sages say that one derives desired pleasures if one casts off one's life with special efforts after reaching the confluence of Gaṅgā and Yamunā.

दीप्तकाञ्चनवर्णाभैर्विमानैर्भानुवर्तिभिः ।
सर्वरत्नमयैर्दिव्यैर्नानाध्वजसमाकुलैः ॥ ३४ ॥

वर्णिभिरिति, वन्निभैरिति च पाठान्तरम् । यावन्नागमते इति, यावन्न लभते इति च पाठान्तरम् ।

He enjoys himself with aerial ears, bestows like radiant gold, stationed on the sphere of the Sun, splendidly brilliant with all sorts of precious stones.

वरांगनासमाकीर्णैर्मोदते शुभलक्षणः ।
गीतवादित्रनिर्घोषैः प्रसुप्तः प्रतिबुध्यते ॥ ३५ ॥

Flying a variety of colourful banners, possessing auspicious characteristics and thronged with excellent damsels. He is wakened up from sleep by sound of vocal music and musical instruments.

यावन्न स्मरते जन्म तावत्स्वर्गे महीयते ।
तस्मात्स्वर्गात्परिभ्रष्टः क्षीणकर्मा नरोत्तमः ॥ ३६ ॥

Even before, he remembers his birth, he is honoured in heaven. When all his meritorious karmas are exhausted and the excellent person is dropped down from heaven,

हिरण्यरत्नसम्पूर्णे समृद्धे जायते कुले ।
तदेव स्मरते तीर्थं स्मरणात् तत्र गच्छति ॥ ३७ ॥

he is born in a flourishing family richly abounding in gold and precious stones. He remembers that very tīrtha, namely **Prayāga** and goes there, thanks to that remembrance.

देशे वा यदि वारण्ये विदेशे यदि वा गृहे ।
प्रयागं स्मरमाणस्तु यस्तु प्राणान् परित्यजेत् ॥ ३८ ॥

Prominent sages proclaim that whatever it may be in his native land, a forest, a foreign country, or his own house, one who abandons life remembering **Prayāga** attains Brahmaloka.

ब्रह्मलोकमवाप्नोति वदन्ति मुनिपुंगवाः ।
सर्वकामफला वृक्षा मही यत्र हिरण्मयी ॥ ३९ ॥

शिवलोकमिति पाठान्तरम् ।

He goes to Brahmaloka where there are sages, ascetics and siddhas and where the Earth is golden and contain trees yielding all desires.

ऋषयो मुनयः सिद्धास्तत्र लोके स गच्छति ।
स्त्रीसहस्राकुले रम्ये मंदाकिन्यास्तटे शुभे ॥ ४० ॥

He rejoices on the beautiful and auspicious banks of the river Mandākini full of thousands of women.

मोदते मुनिभिः सार्धं स्वकृतेनेह कर्मणा ।
सिद्धचारणगन्धर्वैः पूज्यते देवदानवैः ॥ ४१ ॥

सुकृतेनेहेति पाठान्तरम् । दिवि दैवतैरिति पाठान्तरम् ।

As a result of the acts performed by him here on the Earth, he rejoices in the company of sages and is worshipped by Siddhas, Chāraṇas and Gandharvas, devatās and demons.

ततः स्वर्गात्परिभ्रष्टो जम्बुद्वीपपतिर्भवेत् ।
ततः शुभानि कर्माणि चिन्तयानः पुनः पुनः ॥ ४२ ॥

गुणवान् वृत्तसम्पन्नो भवतीत्यनुशुश्रुम ।
कर्मणा मनसा वाचा सत्ये धर्मे प्रतिष्ठितः ॥ ४३ ॥

सत्यधर्मप्रतिष्ठितः इति पाठान्तरम् ।

Falling from the heaven, he may become the ruler of Jambudwīpa. Then, remembering his auspicious deeds frequently, he becomes meritorious and well behaved so we have heard. Phyasically, mentally and verbally, he is well-founded in truth and piety.

गंगायमुनयोर्मध्ये यस्तु ग्रासं प्रयच्छति ।
सुवर्णमथ मुक्तां वा तथैवान्यत्परिग्रहम् ॥ ४४ ॥

याममिति ग्राममिति च पाठान्तरम् ।

तस्मै वान्यत्प्रतिग्रहमिति सर्व तत्राक्षयं भवेत् ।
तीर्थे न प्रतिगृह्णीयात् तथैवान्यत्प्रतिग्रहम् ॥

प्रतिग्रहमिति क्लीबत्वमार्षम् ।

If anyone casts off a mouthful of food in the middle of Gaṅgā and Yamunā – he derives the benefit thereof. If a man receives, as charitable gift,

स्वकार्ये पितृकार्ये वा तीर्थे योऽभ्यर्चयेन्नरः ।
निष्फलं तस्य तत्तीर्थं यावत् तत्फलमश्नुते ॥ ४५ ॥

देवताभ्यर्चनेऽपि वा इति पाठान्तरम् ।

a piece of gold or a pearl or any other thing in his own rite or during the obsequial rites of Pitṛs, his visit to the tīrtha is fruitless as long as the benefit is enjoyed by the receiver of those gifts.

अतस्तीर्थे न गृह्णीयात् पुण्येष्वायतनेषु च ।
निमित्तेषु च सर्वेषु अप्रमत्तो द्विजो भवेत् ॥ ४६ ॥

Hence, one whould not receive gifts in tīrthas or holy shrines. A brāhmaṇa should be alert in the case of all conditions.

कपिलां पाटलां धेनुं यस्तु कृष्णां प्रयच्छति ।
स्वर्णभृङ्गीं रौप्यखुरां चैलकर्णीं पयस्विनीम् ॥ ४७ ॥

स्वर्णश्रृङ्गमिति पाठान्तरम् ।

If a man makes a gift of tawny or red cow or a black milch cow with its horns adorned with gold and its hoofs adorned with silver and ears covered with garments,

तस्य यावन्ति लोमानि सन्ति गात्रेषु सत्तम ।
तावद्वर्षसहस्राणि रुद्रलोके महीयते ॥ ४८ ॥

then he is honoured in Rudra-loka for as many thousand years as there are hairs on the cow's body, oh ! excellent men.

इति श्रीकूर्मपुराणे प्रयागमाहात्म्ये षट्त्रिंशोऽध्यायः ॥

Like this ends the 36th Adhyāya of Śrī Kūrma Purāṇa relating to the Mahimās of Prayāga Kṣetra.

Om Śrī Kṛṣṇārpaṇamastu.

* * *



|| श्रीः ||

|| श्री लक्ष्मीवेङ्कटेशो विजयते ||

|| श्री हयवदन मध्वेश पाहि ||

श्रीकूर्मपुराणम्

Śrī Kūrma Purāṇam

सप्तत्रिंशोऽध्यायः – Adhyāya - 37

Ślokas 1 to 39

मार्कण्डेय उवाच— Mārkaṇḍeya said :

कथयिष्यामि ते वत्स तीर्थयात्राविधिक्रमम् ।
आर्षेण तु विधानेन यथादृष्टं यथाश्रुतम् || १ ||

Oh ! dear one, I shall tell you the order and procedure of pilgrimage to the holy centres according to the injunctions of sages. I shall tell you according to what I have seen and heard.

प्रयागतीर्थयात्रार्थी यः प्रयाति नरः क्वचित् ।
बलीवर्दं समारूढः शृणु तस्यापि यत्फलम् || २ ||

प्रयागतीर्थयात्रार्थीति पाठान्तरम् । बलीवर्दसमारूढ इति पाठान्तरम् ।

Listen to the result if a man, desirous of making a pilgrimage to Prayāga rides on a bullock at any place

नरके वसते घोरे समाः कल्पशतायुतम् ।
ततो निवर्तितो घोरो गवां क्रोधः सुदारुणः || ३ ||

यतः इति पाठान्तरम् ।

he stays in a terrible hell for many years, nay for ten thousand or hundred thousand kalpas. After his return from there, he will face the terrible fury of cows and bulls.

सलिलं च न गृह्णन्ति पितरस्तस्य देहिनः ।
यस्तु पुत्रांस्तथा बालानन्नहीनान् प्रमुञ्चति ॥ ४ ॥

If a man leaves off his sons, in their childhood without food to eat, the pitṛs do not accept the water libations offered by him.

यथात्मानं तदा सर्वं दानं विप्रेषु दापयेत् ।
ऐश्वर्याल्लोभमोहाद्वा गच्छेद्यानेन यो नरः ॥ ५ ॥

In accordance with one's own self, one shall make arrangement for gifts to brāhmaṇas. If any one undertakes the pilgrimage in a vehicle in view of his riches or due to greed or delusion,

निष्फलं तस्य तत्तीर्थं तस्माद्यानं विवर्जयेत् ।
गंगायमुनयोर्मध्ये यस्तु कन्यां प्रयच्छति ॥ ६ ॥

his pilgrimage shall be fruitless. Hence, one should avoid vehicles. He who gives his virgin daughter in marriage at the confluence of Gaṅgā and Yamunā in accordance with the Ārṣa procedure. (that is, pertaining to sages).

आर्षेण तु विधानेन यथाविभवविस्तरम् ।
न स पश्यति तं घोरं नरकं तेन कर्मणा ॥ ७ ॥

and befitting his affluence, does not perceive the terrible hell as a result of that holy rite.

उत्तरान् स कुरून् गत्वा मोदते कालमव्ययम् ।
वटमूलं समाश्रित्य यस्तु प्राणान् परित्यजेत् ॥ ८ ॥

He who resorts to the root of the holy Banyān tree and abandons his life there, goes to the northern Kurus and rejoices for endless time.

स्वर्गलोकानतिक्रम्य रुद्रलोकं स गच्छति ।
यत्र ब्रह्मादयो देवा दिशश्च सदिग्गीश्वराः ॥ ९ ॥

Crossing heavens he goes to the region of Rudra where Bramā and other devatās are present.

लोकपालाश्च पितरः सर्वे ते लोकसंस्थिताः ।
सनत्कुमारप्रमुखास्तथा ब्रह्मर्षयोऽपरे ॥ १० ॥

पितरो लोकसंश्रिताः इति, लोकसम्मता इति च पाठान्तरम् ।

So also the (guardians of the) quarters, the rulers of the worlds, all Pitṛs, those who inhabit in these worlds and also the other Brāhmaṇa sages,

नागाः सुपर्णाः सिद्धाश्च तथा नित्यं समासते ।
हरिश्च भगवानास्ते प्रजापतिपुरस्कृतः ॥ ११ ॥

the chief of whom is Sanat Kumāra, Nāgas (serpents), Suparṇas and Siddhas are seated permanently. Lord Hari too stays there honoured by Prajāpati.

गंगायमुनयोर्मध्ये पृथिव्या जघनं स्मृतम् ।
प्रयागं राजशार्दूल त्रिषु लोकेषु विश्रुतम् ॥ १२ ॥

Oh ! tiger among Kings, Prayāga is well known in the three worlds. The middle of Gaṅgā and Yamunā is known as the 'Loin region' of the Earth.

तत्राभिषेकं यः कुर्यात्सङ्गमे शंसितव्रतः ।
तुल्यं फलमवाप्नोति राजसूयाश्वमेधयोः ॥ १३ ॥

A person of praiseworthy religious vows, who perform ablutions in the confluence status the benefit equal to that of performing the Rājasūya and the horse sacrifice.

न मातृवचनात्तात न लोकवचनादपि ।
मतिरुत्क्रमणीया ते प्रयागगमनं प्रति ॥ १४ ॥

Oh ! dear one, neither at the instance of the mother nor at the report of the common people should your mind to perform pilgrimage to **Prayāga**, be dissuaded.

षष्टि तीर्थसहस्राणि षष्टिकोट्यस्तथापराः ।
तेषां सान्निध्यमत्रैव तीर्थानां कुरुनन्दन ॥ १५ ॥

दशेति पाठान्तरम् ।

Oh ! scion of the family of Kurus, sixty thousand tīrthas and other sixty crores of sacred places are present here (at **Prayāga**).

या गतिर्योगयुक्तस्य संन्यस्तस्य मनीषिणः ।
सा गतिस्त्यजतः प्राणान् गङ्गायमुनसङ्गमे ॥ १६ ॥

सत्त्वस्थस्येति पाठान्तरम् ।

The goal attained by one who gives up his life at the confluence of Gaṅgā and Yamunā is the same as obtained by a learned man who has renowned the world as a Sanyāsin and who is endowed with Yogic power.

न ते जीवन्ति लोकेऽस्मिन्यत्र तत्र युधिष्ठिर ।
ये प्रयोगं न सम्प्राप्तास्त्रिषु लोकेषु वञ्चिताः ॥ १७ ॥

विश्रुतमिति पाठान्तरम् ।

Oh ! Yudhiṣṭhira, people staying in different parts of the world. (If they do not visit **Prayāga**). Those who have not reached **Prayāga** for pilgrimage are the most deceived ones in the three worlds.

एवं दृष्ट्वा तु तत्तीर्थं प्रयागं परमं पदम् ।
मुच्यते सर्वपापेभ्यः शशाङ्क इव राहुणा ॥ १८ ॥

Thus on seeing the holy place **Prayāga**, the greatest region, one is absolved of all sins like the Moon from the clutches of Rāhu.

कम्बलाश्वतरौ नागौ यमुनादक्षिणे तटे ।
तत्र स्नात्वा च पीत्वा च मुच्यते सर्वपातकैः ।। १९ ।।

Kambala and Aśwatara are the two Nāgas on the southern bank of Yamunā. By taking ablution there and drinking the waters thereof, one is relieved of all sins.

तत्र गत्वा नरः स्नानं महादेवस्य धीमतः ।
समस्तांस्तारयेत् पूर्वान् दशातीतान् दशावरान् ।। २० ।।

नवस्थानमिति, नरः स्थानमिति च पाठान्तरम् । आत्मना तारयेदिति पाठान्तरम् । अतीतान् उद्वर्तनान् । अवरान् अधस्तनान् ।

If an intelligent man goes there and take his bath there, he will redeem ten previous generations and ten future generations by the grace of Mahādeva.

कृत्वाभिषेकं तु नरः सोऽश्वमेधफलं लभेत् ।
स्वर्गलोकमवाप्नोति यावदाभूतसंप्लवम् ।। २१ ।।

परस्मैपदमार्षम् । आभूतसम्प्लवं यावत्प्रलयपर्यन्तमित्यर्थः ।

By performing ablutions, a man obtaining the fruit of a horse sacrifice. He attains the heavenly world and stays there, till the dissolution of all living being at the time of Praḷaya.

पूर्वपार्श्वे तु गंगायास्त्रैलोक्ये याति मानवः ।
अवटः सर्वसामुद्रः प्रतिष्ठानश्च विश्रुतम् ।। २२ ।।

On the Eastern side of Gaṅgā, a man becomes famous in the three worlds (if he dies there). There is a famous cavity in the Earth called 'Sarva-Sāmudra' and the well known township called Pratiṣṭhāna (that is modern Jhansi) near Allahābād across Gaṅgā.

ब्रह्मचारी जितक्रोधस्त्रिरात्रं यदि तिष्ठति ।
सर्वपापविशुद्धात्मा सोऽश्वमेधफलं लभेत् ॥ २३ ॥

If a person stays there for three nights observing celibacy and with his anger controlled, he being absolved of all sins and of pure soul gets the fruit of performing a horse sacrifice.

उत्तरे तु प्रतिष्ठानं भागीरथ्यास्तु सव्यतः ।
हंसप्रपतनं नाम तीर्थं त्रैलोक्यविश्रुतम् ॥ २४ ॥

मदयत इति पाठान्तरम् ।

To the North of Pratiṣṭhāna and to the left hand side of Gaṅgā, there is a tīrtha Haṁsa-Prapatana. It is well known in the three worlds.

अश्वमेधफलं तत्र स्मृतमात्रे तु जायते ।
यावच्चन्द्रश्च सूर्यश्च तावत्स्वर्गे महीयते ॥ २५ ॥

By its mere rememberance the fruit of a horse sacrifice accrues to one. He is honoured in heaven as long as the Moon and the Sun shine.

उर्वशीपुलिने रम्ये विपुले हंसपाण्डुरे ।
परित्यजति यः प्राणाञ्छृणु तस्यापि यत्फलम् ॥ २६ ॥

Listen to the fruit that one attains if one casts off one's life in the wide beautiful sand bank of Gaṅgā named Ūrvaśīpulina which is white like swans or which appears white due to the swarms of swans.

षष्टिवर्षसहस्राणि षष्टिवर्षशतानि च ।
आस्ते स पितृभिः सार्धं स्वर्गलोके नराधिप ॥ २७ ॥

Oh ruler of men, he stays along with the Pitṛs in the heavenly world for sixty six thousand years. (sixty thousand and six hundred)

अथ सन्ध्यावटे रम्ये ब्रह्मचारी समाहितः ।
नरः शुचिरुपासीत ब्रह्मलोकमवाप्नुयात् ॥ २८ ॥

If a man remains celibase and pure and performs worship with concentration of the mind, in the beautiful Sandhyāvata, he shall attain Brahmaloka.

कोटितीर्थं समासाद्य यस्तु प्राणान् परित्यजेत् ।
कोटिवर्षसहस्राणि स्वर्गलोके महीयते ॥ २९ ॥

समाश्रित्य इति पाठान्तरम् ।

He who casts off his life after reaching Koṭi-Tīrtha, is honoured in the heavenly world for a thousand crores of years.

यत्र गङ्गा महाभागा बहुतीर्थतपोवना ।
सिद्धं क्षेत्रं हि तज्ज्ञेयं नात्र कार्या विचारणा ॥ ३० ॥

बहुतीर्थतपोवना— बहूनि तीर्थानि तपोवनानि च यत्र सा ।

No doubt need be entertained about the fact that the area through which the highly blessed Gaṅgā which has many sacred places and penance groves on its bank, flows is known as a Siddhi Kṣetra.

क्षितौ तारयते मर्त्यान्नागांस्तारयतेऽप्यधः ।
दिवि तारयते देवांस्तेन सा त्रिपथा स्मृता ॥ ३१ ॥

Gaṅgā is called Tripathā having triple paths because it redeems human beings on the Earth, serpents in the nether-worlds and devatās in the heaven.

यावदस्थीनि गङ्गायां तिष्ठन्ति पुरुषस्य तु ।
तावद्वर्षसहस्राणि स्वर्गलोके महीयते ॥ ३२ ॥

As long as the bones of a man lie in Gaṅgā, he is honoured in the heavenly world for so many thousand years.

तीर्थानां परमं तीर्थं नदीनां परमा नदी ।
मोक्षदा सर्वभूतानां महापातकिनामपि ॥ ३३ ॥

Gaṅgā is the sacred-most of the sacred places. It is the holiest of holy rivers. It is the bestower of salvation for all living beings even to the great sinners.

सर्वत्र सुलभा गंगा त्रिषु स्थानेषु दुर्लभा ।
गंगाद्वारे प्रयागे च गंगासागरसंगमे ॥ ३४ ॥

Gaṅgā is easy of access everywhere but is of difficult access in three places, namely Gaṅgādwāra (place of source), at **Prayāga** and at its confluence with the ocean.

सर्वेषामेव भूतानां पापोपहतचेतसाम् ।
गतिमन्वेषमाणानां नास्ति गंगासमा गतिः ॥ ३५ ॥

There is no goal means of salvation on a par with Gaṅgā to the living beings whose minds are over-whelmed by sins and who are in search of any of deliverence from sins.

पवित्राणां पवित्रं यन्मंगलानां च मंगलम् ।
महेश्वरात्परिभ्रष्टा सर्वपापहरा शुभा ॥ ३६ ॥

It is most sacred of all sacred things. It is the most auspicious of all auspicious things. It has fallen off from the matted hair of Maheśwara. It dispels sins and is auspicious.

कृते तु नैमिषं तीर्थं त्रेतायां पुष्करं वरम् ।
द्वापरे तु कुरुक्षेत्रं कलौ गंगा विशिष्यते ॥ ३७ ॥

The best Tīrtha in the Kṛta Yuga is Naimiṣa forest; in the Tretā the Pushkara lake is the most excellent; in the Dwāpara, Kurukṣetra is the most excellent and in the Kaliyuga, Gaṅgā is of special efficacy is washing off sins.

गंगामेव निषेवन्ते प्रयागे तु विशेषतः ।
नान्यत्कलियुगे रौद्रे भेषजं नृप विद्यते ॥ ३८ ॥

नान्यत्कलियुगोद्भूतं मलं हन्तुं सुदुष्करमिति ।

People resort to Gaṅgā alone and that too especially at **Prayāga**, Oh ! King, there is no other antidote for the terrible Kaliyuga.

अकामो वा सकामो वा गंगायां यो विपद्यते ।
स मृतो जायते स्वर्गे नरकं स न पश्यति ॥ ३९ ॥

If a man dies in Gaṅgā whether willingly or without any desire, goes straight to Heaven and does not see hell.

इति श्रीकूर्मपुराणे प्रयागमाहात्म्ये सप्तत्रिंशोध्यायः ॥

Like this ends the 37th Adhyāya of Śrī Kūrma Purāṇa relating to the Mahimās of Prayāga Kṣetra.

Om Śrī Kṛṣṇārpaṇamastu.

* * *



बुद्धिं शुद्धान्तरः पातु मनो मुनिजनप्रियः ।
सर्वदा सर्वतः पातु सुखतीर्थः सदाऽधिकः ॥

|| श्रीः ||

|| श्री लक्ष्मीवेङ्कटेशो विजयते ||

|| श्री हयवदन मध्वेश पाहि ||

श्रीकूर्मपुराणम्

Śrī Kūrma Purāṇam

अष्टत्रिंशोऽध्यायः – Adhyāya - 38

Ślokas 1 to 16

मार्कण्डेय उवाच—

Mārkaṇḍeya said :

षष्टिस्तीर्थसहस्राणि पष्टिस्तीर्थशतानि च ।
माघमासे गमिष्यन्ति गंगायमुनसंगमे || १ ||

षष्टितीर्थेति पाठान्तरम् । समायान्तीति पाठान्तरम् । सङ्गममिति पाठान्तरम् ।

In the month of Māgha (Jan-Feb), Sixty six thousand tīrthas go over to confluence of Gaṅgā and Yamunā.

गवां शतसहस्रस्य सम्यग्दत्तस्य यत्फलम् ।
प्रयागे माघमासे तु त्र्यहं स्नातस्य तत्फलम् || २ ||

A man who takes bath in Prayāga, for three days in the month of Māgha attains the fruit which a religious gift of a hundred thousand cows yeild.

गंगायंमुनयोर्मध्ये करीषाग्निं च साधयेत् ।
अहीनांगो ह्यरोगश्च पञ्चेन्द्रियसमन्वितः || ३ ||

काष्ठाग्निं यस्तु धारयेत् इति पाठान्तरम् ।

If a person who has the full complement of the five sense organs, who has no deficiency in any limb and who has no ailment performs the rite of Karīṣāgni (that is, the involvation in the cowdung fire)

यावन्ति रोमकूपाणि तस्य गात्रेषु भूमिप ।
तावद्वर्षसहस्राणि स्वर्गलोके महीयते । ॥ ४ ॥

मानवः इति पाठान्तरम् ।

at the confluence of Gaṅgā and Yamunā, oh ! Ruler of Earth, he is honoured in the heavenly world as many thousand years as there are pores of hairs in his body.

ततः स्वर्गात्परिभ्रष्टो जंबूद्वीपपतिर्भवेत् ।
भुक्त्वा स विपुलान्भोगांस्तत्तीर्थं लभते पुनः ॥ ५ ॥

व्रजते इति, भजते इति च पाठान्तरम् ।

After enjoying extensive pleasures, he falls off from heaven and becomes the Lord of Jambūdwīpa. He attains the same Tīrtha once again.

जलप्रवेशं यः कुर्यात् संगमे लोकविश्रुते ।
राहुग्रस्तो यथा सोमो विमुक्तः सर्वपातकैः ॥ ६ ॥

If (in order to cast off his body) a person enters water at the world famous confluence at Prayāga, he becomes liberated from all sins, as the Moon devoured by Rāhu becomes completely brilliant after the eclipse.

सोमलोकमवाप्नोति सोमेन सह मोदते ।
षष्टिवर्षसहस्राणि षष्टिवर्षशतानि च ॥ ७ ॥

He attains Somaloka (region of the Moon) and he rejoices with Soma – the Moon for sixty six thousand years.

स्वर्गतः शक्रलोकेऽसौ मुनिगन्धर्वसेविते ।
ततो भ्रष्टस्तु राजेन्द्र समृद्धे जायते कुले ॥ ८ ॥

पुनरिति पाठान्तरम् ।

From heaven he rejoices in Indra's world resorted to by sages and gandharvas. Oh ! leader of Kings, falling off from that places, he is born in a prosperous family.

अधःशिरास्तु यो धारामूर्ध्वपादः पिबेन्नरः ।
सप्तवर्षसहस्राणि स्वर्गलोके महीयते ॥ ९ ॥

धूममिति पाठान्तरम् ।

If a man stands topsyturvy with the legs up and the head below and drink water from the current of Gaṅgā, he is honoured in the heavenly world for seven thousand years.

तस्माद्भ्रष्टस्तु राजेन्द्र अग्निहोत्री भवेन्नरः ।
भुक्त्वाथ विपुलान् भोगांस्तत्तीर्थं भजते पुनः ॥ १० ॥

भुक्त्वा तु इति पाठान्तरम् ।

Oh ! leader of Kings, fallen off from that place, the man becomes the performer of the rite of Agnihotra enjoying extensive pleasures, he resorts to that Tīrtha once again.

यः शरीरं विकर्तित्वा शकुनिभ्यः प्रयच्छति ॥ ११ ॥

विकर्तित्वा इति आर्षम् । विकृत्य इति साधु ।

विहंगैरुपभुक्तस्य शृणु तस्यापि यत्फलम् ।
शतं वर्षसहस्राणां सोमलोके महीयते ॥ १२ ॥

Listen to the benefit attained by one who serves his limbs and offers pieces to birds and who is devoured by the birds.

He is honoured in the Soma Loka for a hundred thousand years.

ततस्तस्मात्परिभ्रष्टो राजा भवति धार्मिकः ।
गुणवान्रूपसंपन्नो विद्वांस्तु प्रियवाक्यवान् ॥ १३ ॥

विद्वान् सुप्रियवाक्यवानिति पाठान्तरम् ।

Falling off from that place, he becomes a pious King, He will be endowed with all good qualities and handsomeness.

भोगान् भुक्त्वाथ दत्त्वा च तत्तीर्थं भजते पुनः ।
उत्तरे यमुनातीरे प्रयागस्य च दक्षिणे ॥ १४ ॥

भुक्त्वा तु विपुलान् भोगानिति पाठान्तरम् ।

He will be a great scholar and of pleasing words. After making charitable gifts and enjoying pleasures, he resorts to that Tīrtha once again.

ऋणप्रमोचनं नाम तीर्थं तु परमं स्मृतम् ।
एकरात्रोषितः स्नात्वा ऋणात् तत्र प्रमुच्यते ॥ १५ ॥

ऋणैस्तत्रेति पाठान्तरम् ।

On the northern bank of Yamunā and to the south of Prayāga, there is the greatest Tīrtha as known "Ṛṇamocana".

स्वर्गलोकमवाप्नोति अनृणश्च सदा भवेत् ॥ १६ ॥

सूर्यलोक इति पाठान्तरम् ।

If he spends a night there and takes a bath, he becomes relieved of the burden of debts. He attains heavenly world. He becomes free from debts permanently.

इति श्रीकूर्मपुराणे प्रयागमाहात्म्यं नाम अष्टत्रिंशोऽध्यायः ॥

Like this ends the 38th Adhyāya of Śrī Kūrma Purāṇa relating to the Mahimās of Prayāga Kṣetra.

Om Śrī Kṛṣṇārpaṇamastu.



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीकूर्मपुराणम्

Śrī Kūrma Purāṇam

एकोनचत्वारिंशोऽध्यायः – Adhyāya - 39

Ślokas 1 to 18

मार्कण्डेय उवाच— Mārkaṇḍeya said :

तपनस्य सुता देवी त्रिषु लोकेषु विश्रुता ।
समागता महाभागा यमुना यत्र निम्नगा ॥ १ ॥

Here flows along the highly blessed Yamunā, the goddess, daughter of the Sun God, the most famous river in the three worlds.

येनैव निःसृता गंगा तेनैव यमुना गता ।
योजनानां सहस्रेषु कीर्तनात् पापनाशिनी ॥ २ ॥

Yamunā goes along the same path through which Gaṅgā flows, glorifying the name of which thousands of Yojanās away, is destructive of sins.

तत्र स्नात्वा च पीत्वा च यमुना यत्र निम्नगा ।
सर्वपापविनिर्मुक्तः पुनात्यासप्तमं कुलम् ॥ ३ ॥

यमुनायां युधिष्ठिर इति पाठान्तरम् ।

By taking bath and drinking water at the place where Yamunā flows, one becomes free from sins and sacrifices his family upto the 7th generation.

प्राणांस्त्यजति यस्तत्र स याति परमां गतिम् ।
अग्नितीर्थमिति ख्यातं यमुनादक्षिणे तटे ॥ ४ ॥

He who abandons his life there attains the highest destination. On the northern bank of Yamunā is the holy place known as Agni Tīrtha.

पश्चिमे धर्मराजस्य तीर्थं त्वनरकं स्मृतम् ।
तत्र स्नात्वा दिवं यान्ति ये मृतास्तेऽपुनर्भवाः ॥ ५ ॥

To the west is the sacred spot of Dharmarāja which is known as Anaraka – non hell. Those who take bath there go to heaven. Those who die they are not reborn.

कृष्णपक्षे चतुर्दश्यां स्नात्वा सन्तर्प्य वै शुचिः ।
धर्मराजं महापापैर्मुच्यते नात्र संशयः ॥ ६ ॥

There is no doubt in this that a pure person who takes his bath there on the 14th day in the dark half of the lunar Month and propitiates Dharmarāja, becomes free from great sins.

दशतीर्थसहस्राणि दशकोट्यस्तथापराः ।
प्रयागसंस्थितानि स्युरेवमाहुर्मनीषिणः ॥ ७ ॥

The learned men have proclaimed thus there are ten thousand holy places and there are ten crores of other sacred spots also abiding in Prayāga.

तिस्रः कोट्योऽर्धकोटिश्च तीर्थानां वायुरब्रवीत् ।
दिवि भूम्यन्तरिक्षे च तत्सर्वं जाह्नवी स्मृता ॥ ८ ॥

Vāyu has mentioned of three and a half crores of tīrthas in heaven, in the firmament and on the Earth. Gaṅgā is stated to be on par with all these.

यत्र गंगा महाभागा स देशस्तत्तपोवनम् ।
सिद्धक्षेत्रं तु तज्ज्ञेयं गङ्गातीरं समाश्रितम् ॥ ९ ॥

गंगातीरसमाश्रितमिति पाठान्तरम् ।

The region through which the highly blessed Gaṅgā flows is itself a penance-grove, the tract of land which resorts to the banks of Gaṅgā is known as Siddhi-Kṣetra.

यत्र देवो महादेवो माधवेन महेश्वरः ।
आस्ते देवेश्वरो नित्यं तत्तीर्थं तत्तपोवनम् ॥ १० ॥

वटेश्वर इति पाठान्तरम् ।

That is a holy place, that is the penance - grove, where God Maheśwara, Mādhava, the overlord of Devas resides along with Mādhava.

इदं सत्यं द्विजातीनां साधूनामात्मजस्य च ।
सुहृदां च जपेत् कर्णे शिष्यस्यानुगतस्य च ॥ ११ ॥

This truth has to be repeatedly communicated into the ears of twice-borns, of good men, of the Son, of the friends as well as into the ears of the closely following - that is - devoted disciple.

इदं धन्यमिदं स्वर्ग्यमिदं मेध्यमिदं शुभम् ।
इदं पुण्यमिदं रम्यं पावनं धर्म्यमुत्तमम् ॥ १२ ॥

This tīrtha is blissful or conducive to wealth and attainment of heaven; it is pure, meritorious, beautiful, sacred, excellent and it heightens piety.

महर्षीणामिदं गुह्यं सर्वपापप्रमोचनम् ।
अत्राधीत्य द्विजोऽध्यायं निर्मलत्वमवाप्नुयात् ॥ १३ ॥

This is destructive of all sins; this is a great secret of the great sages. A brāhmaṇa who pursues his self-study of the Vedas here shall attain purity.

यश्चेदं शृणुयान्नित्यं तीर्थं पुण्यं सदा शुचिः ।
जातिस्मरत्वं लभते नाकपृष्ठे च मोदते ॥ १४ ॥

A pure man who always listens to this holy centre of great merit always derives ability to recollect previous birth. He rejoices in heaven.

प्राप्यन्ते तानि तीर्थानि सद्भिः शिष्टानुदर्शिभिः ।
स्नाहि तीर्थेषु कौरव्य मा च वक्रमतिर्भव ॥ १५ ॥

Those Tīrthas are attained by good men, who guide disciplined persons. Oh scion of the family of Kurus, perform ablution in the tīrthas. Do not be of crooked intellect".

एवमुक्त्वा स भगवान् मार्कण्डेयो महामुनिः ।
तीर्थानि कथयामास पृथिव्यां यानि कानिचित् ॥ १६ ॥

कानि चेति पाठान्तरम् ।

After saying thus, the holy and great Sage Mārkaṇḍeya recounted to him, the tīrthas that are on the Earth.

भूसमुद्रादिसंस्थानं गृहाणां ज्योतिषां स्थितम् ।
पृष्टः प्रोवाच सकलमुक्त्वाथ प्रययौ मुनिः ॥ १७ ॥

On being asked, the sage recounted to him in detail the structure and the position of lands and the seas and the position of planets and other luminaries. After describing everything, the sage went away.

सूत उवाच— Sūta said :

य इदं कल्पमुत्थाय शृणोति पठतेऽथवा ।
मुच्यते सर्वपापैस्तु रुद्रलोकं स गच्छति ॥ १८ ॥

He who gets up early in the morning listens to or recites this, is released from all sins. He goes to Rudraloka.

इति श्रीकूर्मपुराणे प्रयागमाहात्म्यं नाम एकोनचत्वारिंशोऽध्यायः ॥

Like this ends the 38th Adhyāya of Śrī Kūrma Purāṇa relating to the Mahimās of Prayāga Kṣetra.

Om Śrī Kṛṣṇārpaṇamastu.

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीबृहन्नारदीयपुराणम्

Śrī Bṛhan-Nāradīya Purāṇam

उत्तरभागे अध्यायाः ६२ तथा ६३

Adhyāyas - 62 & 63

|| श्रीः ||

|| श्री लक्ष्मीवेङ्कटेशो विजयते ||

|| श्री हयवदन मध्वेश पाहि ||

श्रीबृहन्नारदीयपुराणम्

Śrī Bṛhan-Nāradīya Purāṇam

उत्तरभागे द्विषष्टितमोऽध्यायः

Adhyāya - 62 - In Uttara Bhāga

Ślokas 1 to 55

वसिष्ठ उवाच— Vasiṣṭha said :

एतच्छ्रुत्वा तु भूपाल मोहिनी विधिनंदिनी ।
पुरुषोत्तममाहात्म्यं भुक्तिमुक्तिप्रदायकम् || १ ||

Oh ! King Māndhātā, on hearing about the greatness of Śrī Puruṣottama Kṣetra, which bestows worldly pleasures and salvation,

पुनः पप्रच्छ तं विप्रं वसुं स्वस्य पुरोहितम् ।

Mohini, daughter of Brahma, asked Brāhmaṇa Vasu, her own family priest as under :

मोहिन्युवाच— Mohini said :

श्रुतमत्यद्भुतं विप्र पुरुषोत्तमसंभवम् || २ ||

Oh ! Brāhmaṇa, the very wonderful glory of Puruṣottama Kṣetra has been heard by me earlier.

माहात्म्यं चाधुना ब्रूहि प्रयागस्यापि सुव्रत ।
तीर्थराजः प्रयागाख्यः श्रुतः पूर्वं मया गुरो ॥ ३ ॥

Now tell me the greatness of **Prayāga** too. Oh ! preceptor, you are observer of holy rites, that Tīrtha **Prayāga** is the King of all Tīrthas, has been heard by me earlier.

तन्माहात्म्यं ममाख्याहि तीर्थयात्राविधानयुक् ।
स मान्यानां विशेषाणां तीर्थानां गमने द्विज ॥ ४ ॥

Now please narrate to me about the greatness along with the procedure of its pilgrimage.

यत्कर्तव्यं च विधिना नृभिर्धर्मपरायणैः ।
तच्छ्रुत्वा स द्विजो राजन् मोहिन्या भाषितं वचः॥ ५ ॥

What specific formalities be observed by men devoted to virtuous rites is regard to special sacred places regarded as highly meritorious and respectable, Tīrthas in particular.

सामान्यविधिपूर्वं तत्प्रयागाख्यानमब्रवीत् ।

वसुरुवाच— Vasu said :

श्रृणु भद्रे प्रवक्ष्यामि तीर्थाभिगमने विधिम् ॥ ६ ॥

Oh ! King Māndhātā on hearing these words uttered by Mohini, the daughter of Brahma, that Brāhmaṇa started the traditional account of **Prayāga** with the enunciation of the general rules of pilgrimage at the beginning.

यं समाश्रित्य मनुजो यथोक्तं फलमाप्नुयात् ।
तीर्थाभिगमनं पुण्यं यज्ञैरपि विशिष्यते ॥ ७ ॥

Oh ! gentle woman, please listen. I shall recount the rules of procedure in undertaking pilgrimages. It is only by observing those

rules that a man can attain the benefit as mentioned. Going to a pilgrimage is meritorious.

अनुपोष्य त्रिरात्राणि तीर्थान्यप्यभिगम्य च ।
अदत्वा कांचनं गाश्च दरिद्रो जायते नरः ॥ ८ ॥

It surpasses even Yajñas. A man becomes indigent by not observing fast for three days. He becomes so by not giving gold in gift and by not offering cows after visiting holy places.

अग्निष्टोमादिभिर्यज्ञैरिष्ट्वा विपुलदक्षिणैः ।
न तत्फलमवाप्नोति तीर्थाभिगमनेन यत् ॥ ९ ॥

When Agniṣṭoma and other yajñas are performed with large monetary gifts etc., one does not attain the benefit that results from undertaking pilgrimages.

अज्ञानेनापि यस्येह तीर्थाभिगमनं भवेत् ।
सर्वकामसमृद्धः स स्वर्गलोके महीयते ॥ १० ॥

Even when a person casually visit a holy centre unwillingly, then also he shall attain all desires and flourish. He is also honoured in the world of Heavens.

स्थानं च लभते नित्यं धनधान्यसमाकुलम् ।
ऐश्वर्यज्ञानसंपूर्णः सदा भवति भोगवान् ॥ ११ ॥

Further he perpetually obtains a position that is full of wealth and food grains. He shall be full of perfect knowledge and prosperity. He also shall have pleasures for ever.

तारिताः पितरस्तेन नरकात्प्रपितामहाः ।
यस्य हस्तौ च पादौ च मनश्चैव सुसंयतम् ॥ १२ ॥

The pitṛs - Manes and great-grand-fathers have been redeemed from hell by that person who lands, feet and mind are well controlled.

विद्या तपश्च कीर्तिश्च स तीर्थफलमश्नुते ।
प्रतिग्रहादपावृत्तः संतुष्टो येन केनचित् ॥ १३ ॥

One who refrains from accepting monetarý gifts, one who is satisfied with whatever one gets shall attain learning, penance, renown, and the benefit of pilgrimage.

अहंकारविमुक्ताश्च स तीर्थफलमाप्नुयात् ।
अकल्पको निरारम्भो लघ्वाहारो जितेंद्रियः ॥ १४ ॥

He who is not haughty, will only attain the benefit of pilgrimage. A person not conforming to the prescribed rules of a ceremony (akalpaka), a person who does not undertake elaborate worldly activities,

विमुक्तः सर्वसंगैस्तु स तीर्थफलभाग्भवेत् ।
तीर्थान्यनुसरन् धीरः श्रद्दधानः समाहितः ॥ १५ ॥

A person of restricted diet, a person who has conquered the sense organs and one who is liberated from all attachments, shall reap the benefits of pilgrimage.

कृतपापो विशुध्येत् तु किं पुनः शुद्धकर्मकृत् ।
अश्रद्दधानः पापार्तो नास्तिकोऽच्छिन्नसंशयः ॥ १६ ॥

Even though a person has committed sins, if he frequents sacred places, is self-possessed and is calm in mind, becomes pure by pilgrimage. What then if a person never reap pure rites undertakes it ? The following five persons never the benefit of a pilgrimage :

हेतुनिष्ठश्च पंचैते न तीर्थफलभागिनः ।
नृणां पापकृतां तीर्थे पापस्य शमनं भवेत् ॥ १७ ॥

They are :

(1) A person who has no faith,

(2) a person distressed with sins.

(3) an atheist.

(4) a person whose doubts are not cleared, and

(5) a hetuniṣṭha – a heretic stubbornly clinging to arguments).

In a holy place, the sins of sinners are absolved.

यथोक्तफलदं तीर्थं भवेच्छुद्धात्मनां नृणाम् ।
कामं क्रोधं च लोभं च यो जित्वा तीर्थमाविशेत् ।
न तेन किञ्चिदप्राप्तं तीर्थाभिगमनाद्भवेत् ।
तीर्थानि च यथोक्तेन विधिना संचरन्ति ये ।
सर्वद्वंद्वसहा धीरास्ते नराः स्वर्गगामिनः ॥ १८ ॥

The tīrtha yeilds the benefits as mentioned above to those men whose soul is pure.

If a person enters the tīrtha after conquering lust, fury and covetousness, there is nothing which is not attained by him through the pilgrimage undertaken by him.

Those men who move about holy centres adhering to the rules of procedure laid down for the performance of the pilgrimage to the particular Tīrtha are self-possessed men. They can bear Daṇḍas – mutually clashing opposites, go to heaven.

गंगादितीर्थेषु वसन्ति मत्स्या
देवालये पक्षिगणाश्च सन्ति ।
भावोज्झितास्ते न फलं लभन्ते
तीर्थाच्च देवायतनाच्च मुख्यात् ॥ १९ ॥

The fish stay with sacred rivers like Gaṅgā etc. There are flocks of birds in a temple. But since they are devoid of devotional emotions, they do not attain any benefit from the tīrtha or the important temple.

भावं ततो हृत्कमले निधाय
तीर्थानि सेवेत समाहितात्मा ।
या तीर्थयात्रा कथिता मुनीन्द्रैः
कृता प्रयुक्ता ह्यनुमोदिता च ॥ २० ॥

Hence, a person of calm and concentrated mind shall retain devotional emotion in the Lotus like heart. Then he should resort to Tīrthas.

तां ब्रह्मचारी विधिवत्करोति
सुसंयतो गुरुणा संनियुक्तः ।
सर्वस्वनाशेऽप्यथ वाल्पपक्षे
स ब्राह्मणानग्रत एव कृत्वा ॥ २१ ॥

A Brahmacārin duly undertakes that pilgrimage which is described, undertaken and approved of by leading sages. He is urged to do it by his perceptor or when persons supporting him become very few.

यज्ञाधिकारेऽप्यथवा निवृत्ते
विप्रस्तु तीर्थानि परिभ्रमेच्च ।
तीर्थेष्वलं यज्ञफलं हि यस्मा-
त्प्रोक्तं मुनींद्रैरमलस्वभावैः ॥ २२ ॥

Or when his capacity to perform sacrifices comes to an end; a Brāhmaṇa should undertake pilgrimage and roam about the Tīrthas, after keeping Brāhmaṇas at the head. Because the benefit of yajñas is also said to be resulting from tīrthas, by leading sages of pure nature.

यस्येष्टियज्ञेष्वधिकारितास्ति
वरं गृहं गृहधर्माश्च सर्वे ।

एवं गृहस्थाश्रमसंस्थितस्य
तीर्थे गतिः पूर्वतरैर्निषिद्धा ।
सर्वाणि तीर्थान्यपि चाग्निहोत्र-
तुल्यानि नैवेति वदन्ति केचित् ॥ २३ ॥

In regard to a person who is authorised to perform homas and yajñas, the house itself and all the duties of a householder are excellent. Pilgrimage to holy centres is forbidden by ancient authorities in regard to a person who maintains a householder's life thus. Some also opine that even all the tīrthas put together are not equal to Agnihotra.

Note : Purāṇas do not encourage or advise recourse to pilgrimage in dereliction of one's duties as a householder. (Kūrma Purāṇa II 44-20).

यो यः कश्चित्तीर्थयात्रां तु गच्छे-
त्सुसंयतः स च पूर्वं गृहेषु ।
कृतावासः शुचिरप्रमत्तः
संपूजयेद्भक्तिनम्रो गणेशम् ॥ २४ ॥

He who goes on a pilgrimage and desires so, should at the beginning remain in a house, that is be a householder with self-restraint. Staying in the house, he should maintain purity and be not negligent with all humility, he should worship with reverence Devatā Gaṇeśa.

देवान्पितृन्ब्राह्मणांश्चैव साधू-
न्धीमान्विप्रो वित्तशक्त्या प्रयत्नात् ।
प्रत्यागतश्चापि पुनस्तथैव
देवान्पितृन्ब्राह्मणान्पूजयेच्च ॥ २५ ॥

The intelligent Brāhmaṇa pilgrim should propitiate Devas, Pitṛs, Brāhmaṇas and ascetics assiduously. This should be done in

accordance with his affluence. After returning from the pilgrimage also, he shall again worship devas, Pitṛs and Brāhmaṇas.

एवं कुर्वतस्तस्य तीर्थाद्यदुक्तं
फलं तत्स्यान्नात्र संदेहलेशः ॥ २६ ॥

There is no doubt at all in this even to a small extent, namely, He who performs thus shall get the benefit mentioned in śāstras.

गच्छन् देशान्तरं यस्तु श्राद्धं कुर्यात् स सर्पिषा ।
यात्रार्थमिति तत्प्रोक्तं प्रवेशाय च संशयः ॥ २७ ॥

He who wishes to go to on pilgrimage should perform śrāddha with ghee. It is performed for the welfare being during pilgrimage. During the return journey also, the śrāddha should be done.

प्रयागे तीर्थयात्रायां पितृमातृवियोगतः ।
कचानां वपनं कुर्याद् वृथा न विकचो भवेत् ॥ २८ ॥

When one is on a pilgrimage to Prayāga, one should shave off the hair on the head, when father or mother is dead. No one shall have the hair cut without reason.

उद्यतश्चेद्गयां गन्तुं श्राद्धं कृत्वा विधानतः ।
विधाय कार्पटीवेषं कृत्वा ग्रामप्रदक्षिणाम् ॥ २९ ॥

If one endavours to take Yātrā to Prayāga, then he should assiduously perform śrāddha. He must have a dress of a pilgrim. He should also perform the rite of circumambulation of the town.

ततो ग्रामांतरं गत्वा श्राद्धशेषस्य भोजनम् ।
ततः प्रतिदिनं गच्छेत् प्रतिग्रहविवर्जितः ॥ ३० ॥

After going to the other village, he should partake of the remnants of śrāddha food. Then he shall go ahead every day without taking any monetary gift.

पदेपदेऽश्वमेधस्य स्यात्फलं गच्छतो गयाम् ।
बलीवर्दसमारूढस्तीर्थं यो याति सुव्रते ॥ ३१ ॥

At every step one takes to Gaṅgā, one gets the benefit of a horse sacrifice. Oh ! woman of good rites, he who rides on a bullock while going on a pilgrimage, stays in the terrible hell.

नरके वसते घोरे गवां क्रोधो हि दारुणः ।
सलिलं च न गृह्णन्ति पितरस्तस्य देहिनः ॥ ३२ ॥

Indeed, the fury of the hell is terrible. From that embodied person, his pitṛs do not accept water libations.

ऐश्वर्याल्लोभमोहाद्वा गच्छेद्यानेन यो नरः ।
निष्फलं तस्य तत्तीर्थं तस्माद्यानं विवर्जयेत् ॥ ३३ ॥

If any person, either because of his affluence or due to greed or delusion goes out on a pilgrimage in a vehicle, his pilgrimage to that sacred place becomes fruitless for him. Hence, one should avoid the use of vehicles for pilgrimage to the sacred place.

गोयाने गोवधः प्रोक्तो हययाने तु निष्फलम् ।
नरयाने तदर्धं स्यात्पद्भ्यां तच्च चतुर्गुणम् ॥ ३४ ॥

If a cow (or a bull) is used as a vehicle, it is no better than cow-slaughter. If a horse is used as a vehicle, the pilgrimage becomes fruitless. If a man is used as a vehicle, the benefit shall be halved. **If one undertakes journey on foot, the pilgrim has four times the benefit.**

वर्षातपादिके छत्री दंडी शर्करकंटके ।
शरीरत्राणकामोऽसौ सोपानत्कः सदा व्रजेत् ॥ ३५ ॥

If there is heavy downpour or if there is scorching sunshine, one should go out with an umbrella. If the path is gravely and

thorny, one shall use a staff as a prop; if the devotee is desirous of protecting the body, he should always walk about with a shoe on.

तीर्थं प्राप्यानुषंगेण स्नानं तीर्थे समाचरन् ।
स्नानजं फलमाप्नोति तीर्थयात्राफलं न तु ॥ ३६ ॥

After reaching the tīrtha somehow and performing the rite of ablution, incendently one may attain the benefit of ablution, but not that of the pilgrimage.

षोडशांशं स लभते यः परार्थेन गच्छति ।
अर्धं तीर्थफलं तस्य यः प्रसंगेन गच्छति ॥ ३७ ॥

He who goes on pilgrimage on another's behalf attain a sixteenth part of the benenfit. He who goes a pilgrimage by force of circumstances derives half the benefit of pilgrimage.

तीर्थेषु ब्राह्मणं नैव परीक्षेत कदाचन ।
अत्रार्थिनमनुप्राप्तं भोज्यं तं मनुरब्रवीत् ॥ ३८ ॥

Ohe shall never test a brāhmaṇa in the Tīrthas. Manu has said that a suppliant that comes here is worthy of being fed.

सक्तुभिः पिंडदानं च संयावैः पायसेन वा ।
बदरामलकैर्वापि पिण्यकैर्वा सुलोचने ॥ ३९ ॥

He must offer piṇḍas with powdered fried grains. Samyava (cake of wheat flour) milk pudding, Badara or Āmalaka fruit or an oil cake, oh ! woman of beautiful eyes.

श्राद्धं तु तत्र कर्तव्यमर्घ्यावाहनवर्जितम् ।
श्वध्वांक्षगृध्रपापानां नैव दृष्टिहतं च यत् ॥ ४० ॥

Śrāddha must be performed there without involving Pitṛs by means of Ṛk-mantras (as the ancestors are already present at holy

places). The material offered in the śrāddha is not to be defiled by being seen by dogs, crows, vultures and sinners.

श्राद्धं तु तैर्थिकं प्रोक्तं पितॄणां तृप्तिकारकम् ।
अकालेऽप्यथवा काले तीर्थश्राद्धं तथा नरैः ॥ ४१ ॥

The śrāddha offered in tīrtha is conducive to the satisfaction of Pitṛs, whether it is the proper time or not, the tīrtha śrāddha should be done immediately,

प्राप्तैरेव सदा तत्र कर्तव्यं पितृतर्पणम् ।
विलंबो नैव कर्तव्यो नैव विघ्नं समाचरेत् ॥ ४२ ॥

on arrival. The Pitṛ rites must be performed always. There should not be any delay. Nor should any obstacles be put.

प्रतिकृतिं कुशमयीं तीर्थवारिणि मज्जयेत् ।
यमुद्दिश्य विशालाक्षि सोऽष्टमांशं फलं लभेत् ॥ ४३ ॥

If the image of any person made out of Kuśa grass is sunk in the water of the tīrtha, oh ! woman of large eyes, then he derives the eighth part of the benefit.

कुशोऽसि कुशपुत्रोऽसि ब्रह्मणा निर्मितः पुरा ।
त्वयि स्नाते तु स स्नातो यस्येदं ग्रन्थिबन्धनम् ॥ ४४ ॥

Mantra : "You are Kuśa grass. You are the son of Kuśa grass. You were made by Brahma formerly. If you take a holy bath, he whose image is represented by the tying of this knot, also performs a holy ablution".

मुण्डनं चोपवासश्च सर्वतीर्थेष्वयं विधिः ।
वर्जयित्वा कुरुक्षेत्रं विशालां विरजां गयाम् ॥ ४५ ॥

Excepting Kurukṣetra, Viśālā, Virajā and Gayā, the general rule in all the other tīrthas lays down shaving of the head and observance of a fast.

भौमानामथ तीर्थानां पुण्यत्वे कारणं शृणु ।
यथा शरीरस्योद्देशाः केचिन्मुख्यतमाः स्मृताः॥ ४६ ॥

Just as there are many limbs in the body, but some are very important, so also some tīrthas are important.

प्रभावादद्भुताद्भूमेः सलिलस्य च तेजसः ।
परिग्रहान्मुनीनां च तीर्थानां पुण्यता स्मृता ॥ ४७ ॥

Now listen to the reason for the meritorious state of worldly tīrthas. It is due to the influence of the Earth, water or fire or due to the acceptance for stay by sages that the holiness of the tīrthas is prescribed in smṛtis.

गंगा संप्राप्य यो देवि मुण्डनं नैव कारयेत् ।
क्रिया तस्याक्रिया सर्वा तीर्थद्रोही भवेत्तथा ॥ ४८ ॥

Oh ! gentle woman, if anyone, after reaching Gaṅgā, does not get his head shaved off, his holy rites shall be otherwise. He shall be a traitor unto the tīrtha.

गंगायां भास्करक्षेत्रे मुंडनं यो न कारयेत् ।
स कोटिकुलसंयुक्त आकल्पं गौरवं व्रजेत् ॥ ४९ ॥

If any one does not get his head shaved off, in the Bhāskara kṣetra that is **Prayāga**, in the Gaṅgā, he shall fall into the Raurava hell for the duration of a kalpa along with a crore of the members of his family.

गंगां प्राप्य सरिच्छ्रेष्ठां कल्पांतपापसंचयाः ।
केशानाश्रित्य तिष्ठन्ति तस्मात्तान् परिवर्जयेत्॥ ५० ॥

After reaching Gaṅgā the excellent river, the multitudes of sins of the period of a kalpa stay resorting to the tresses of hair. Hence they must be cast off.

यावन्ति नखलोमानि गंगातोये पतन्ति वै ।
तावद्वर्षसहस्राणि स्वर्गलोके महीयते ॥ ५१ ॥

The devotee is honoured in the heavenly world as many thousands of years as the number of hairs and nails that fall in the waters of Gaṅgā.

प्रयागव्यतिरेके तु गंगायां मुंडनं न हि ।
योऽन्यथा कुरुते मोहात् स महारौरवं विशेत् ॥ ५२ ॥

Excepting at Prayāga, nowhere else in the Gaṅgā, is the rite of tonsure laid down. He who, out of delusion does it otherwise, shall fall into Mahāraurava hell.

स जीवत्पितृको यस्तु तीर्थं प्राप्य विधानवित् ।
क्षौरं समाचरेन्नैव श्मश्रूणां वपनं सति ॥ ५३ ॥

Oh ! Chaste woman, a person whose father is alive shall undergo kṣaura shaving of the beard rite after reaching the tīrtha.

गयादावपि देवेशि श्मश्रूणां वपनं विना ।
न क्षौरं मुनिभिः सर्वैर्निषिद्धं चेति कीर्तितम् ॥ ५४ ॥

The knower of procedure shall not shave off his mustaches. Oh ! Goddess, in Gaṅgā and other places, it is not shaving of the beard that is forbidden but only shaving of the mustaches is forbidden.

सश्मश्रुकेशवपनं मुंडनं तद्विदुर्बुधाः ।
न क्षौरं मुंडनं सुभ्रु कीर्तितं वेदवेदिभिः ॥ ५५ ॥

Learned man know that the shaving of the mustaches, beard and hair is Muṇḍana (tonsure). Oh ! woman of beautiful eyebrows, mere shaving is not tonsure as mentioned by those who know the Vedas.

इति श्रीबृहन्नारदीयपुराणे बृहदुपाख्याने उत्तरभागे वसुमोहिनीसंवादे प्रयागराजमाहात्म्ये तीर्थविधिर्नाम द्विषष्टितमोऽध्यायः ॥

Thus ends the Sixty Second Adhyāya of Śrī Bṛhan Nāradīya Purāṇa dealing with Prayāgarāja mahimās connected Tirtha-vidhis.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीबृहन्नारदीयपुराणम्

Śrī Bṛhan-Nāradīya Purāṇam

उत्तरभागे त्रिषष्टितमोऽध्यायः

Adhyāya - 63 - In Uttara Bhāga

Ślokas 1 to 174

वसुरुवाच—

श्रृणु मोहिनि वक्ष्यामि माहात्म्यं वेदसंमतम् ।
प्रयागस्य विधानेन स्नात्वा यत्र विशुध्यति ॥ १ ॥

Listen Mohinī, I shall now narrate the glories of **Prayāga** as approved in the Vedas. By taking the holy bath therein in accordance with the religious injunctions, one becomes pure.

कुरुक्षेत्रसमा गंगा यत्र तत्रावगाहिता ।
तस्माद्दशगुणा प्रोक्ता यत्र विंध्येन संगता ॥ २ ॥

Wherever one may plunge in the Gaṅgā, it is on a par with Kurukṣetra. But it is ten times more meritorious, where it comes into contact with Vindhya.

तस्माच्छतगुणा प्रोक्ता काश्यामुत्तरवाहिनी ।
काश्याः शतगुणा प्रोक्ता गंगा यत्रार्कजान्विता ॥ ३ ॥

At Kāśī, it flows towards the north. It is one hundred times more efficacious there. The place where the Gaṅgā mingles with the Yamunā, the daughter of the Sun-God, is hundred times more effective than at Kāśī.

सहस्रगुणिता सापि भवेत् पश्चिमवाहिनी ।
सा देवि दर्शनादेव ब्रह्महत्यादिहारिणी ॥ ४ ॥

When it flows towards the west, it is thousand times more meritorious. Oh ! gentle woman, the Gaṅgā there dispels the evil of Brahma-hatyā - murder of a Brāhmaṇa etc. by its mere sight.

पश्चिमाभिमुखी गंगा कालिंद्या सह संगता ।
हन्ति कल्पशतं पापं सा माघे देवि दुर्लभा ॥ ५ ॥

The Gaṅgā flowing towards the West and mingling with the Kālindī – Yamunā destroys sins accumulated in hundred of Kalpas. Oh ! gentle woman, it is very difficult of performance and very auspicious in the month of Māgha.

अमृतं कथ्यते भद्रे सा वेणी भुवि संगता ।
यस्यां माघे मुहूर्तं तु देवानामपि दुर्लभम् ॥ ६ ॥

Its continuous flow of the braided currents of Gaṅgā and Yamunā coming into contact with the Earth, is said to be nectar. Even a Muhūrta – 48 minutes. there in the month of Māgha is inaccessible even to the Devatās.

पृथिव्यां यानि तीर्थानि पुर्यः पुण्यास्तथा सति ।
स्नातुमायान्ति ता वेण्यां माघे मकरभास्करे ॥ ७ ॥

During the month of Māgha, when the Sun is in the Makara – Capricorn sign, oh ! Chaste woman, all the tīrthas on the Earth, all meritorious cities come to the Venī (the confluence of Gaṅgā, Yamunā and Saraswatī is called "Veṇī") to take holy dip therein.

ब्रह्मविष्णुमहादेवा रुद्रादित्यमरुद्गणाः ।
गंधर्वा लोकपालाश्च यक्षकिन्नरगुह्यकाः ॥ ८ ॥

Oh ! daughter of Brahmā, all these come to the Veṇī to take their holy bath therein. They are (i) Brahmā, (ii) Viṣṇu, (iii) Mahādeva, (iv) Gandharvas, (viii) Yakshas, (ix) Kinnaras and (x) Guhyakas.

अणिमादिगुणोपेता ये चान्ये तत्त्वदर्शिनः ।
ब्रह्माणी पार्वती लक्ष्मीः शची मेधाऽदिती रतिः ॥ ९ ॥

All other seers of reality equipped with super human powers. (Siddhis) like Aṇimā, (minuteness etc.), Brahmāṇi, Pārvatī, Lakshmī, Śachī, Medhā, Aditī, Ratī.

सर्वास्ता देवपत्न्यश्च तथा नागांगनाः शुभे ।
घृताची मेनका रंभाप्युर्वशी च तिलोत्तमा ॥ १० ॥

The wives of devatās, the women of nāgas, famous celestial damsels like Rambhā, Ūrvaśī, Tilottamā,

गणाश्चाप्सरसां सर्वे पितृणां च गणास्तथा ।
स्नातुमायान्ति ते सर्वे माघे वेण्यां विरंचिजे ॥ ११ ॥

Apsarās and Pitṛs come into contact there and take bath there at Veṇī. All come down in the month of Māgha, to Veṇī and have bath there.

कृते युगे स्वरूपेण कलौ प्रच्छन्नरूपिणः ।
सर्वतीर्थानि कृष्णानि पापिनां संगदोषतः ॥ १२ ॥

These deities used to come down in their real form in Kṛtayuga. But in the Kaliyuga they come down in disguise – in invisible form. Due to contact with the sinners, the tīrthas become black.

भवन्ति शुक्लवर्णानि प्रयागे माघमज्जनात् ।
मकरस्थे रवौ माघे गोविंदाच्युत माधव ॥ १३ ॥

They become white in colour once again dry their holy dip at Prayāga in the month of Māgha.

At the time of bath, the following Mantra should be recited.

"Oh ! Govinda, Oh ! Achyuta, Oh ! Mahādeva.

स्नानेनानेन मे देव यथोक्तफलदो भव ।
इमं मंत्रं समुच्चार्य स्नायान्मौनं समाश्रितः ॥ १४ ॥

Thanks to this holy bath of mine, in the month of Māgha, when the Sun is in the capricorn. Be you bestower of benefit as mentioned in śāstras". Uttering this mantra and observing since otherwise the devotee should take the holy dip.

वासुदेवं हरिं कृष्णं माधवं च स्मरेत्पुनः ।
तप्तेन वारिणा स्नानं यद्गृहे क्रियते नरैः ॥ १५ ॥

Again he should remember Vāsudeva, Hari, Kṛṣṇa and Mādhava. When the Sun is in capricorn if men take bath in the house with warm water,

षष्ट्यब्देन फलं तद्धि मकरस्थे दिवाकरे ।
बहिः स्नानं तु वाप्यादौ द्वादशाब्दफलं स्मृतम् ॥ १६ ॥

its benefit is earned only in the course of 60 years. If bath is taken outside in tanks, it yields the benefit in the course of 12 years.

तडागे द्विगुणं तद्धि नद्यादौ तच्चतुर्गुणम् ।
दशधा देवखाते च महानद्यां च तच्छतम् ॥ १७ ॥

The benefit of bath in a lake is twice that of the same in a tank. In the river, it is four-fold. In a natural pond, it is ten-fold. In a big river it is hundred-fold.

चतुर्गुणशतं तच्च महानद्योस्तु संगमे ।
सहस्रगुणितं सर्वं तत्फलं मकरे रवौ ॥ १८ ॥

In the confluence of two great rivers, it is 400 times more meritorious. Those merits are increased a thousand times when the Sun is in the capricorn.

गंगायां स्नानमात्रेण प्रयागे तत्प्रकीर्तितम् ।
गंगां ये चावगाहन्ति माघे मासि सुलोचने ॥ १९ ॥

When one takes a holy dip in Gaṅgā, at **Prayāga** when the Sun is in capricorn, the same as above is reputed to be thousand times more meritorious.

Oh ! woman of beautiful eyes, those who take bath into the Gaṅgā, in the month of Māgha,

चतुर्युगसहस्रं ते न पतन्ति सुरालयात् ।
शतेन गुणितं माघे सहस्रं विधिनंदिनि ॥ २० ॥

do not fall from the abode of devatās, for the period of a thousand sets of four Yugas. Oh ! slaughter of Brāhmaṇa, If in the month of Māgha, it is hundred times more meritorious,

निर्दिष्टमृषिभिः स्नानं गंगायमुनसंगमे ।
पापौघैर्भुवि भारस्य दाहायेमं प्रजापतिः ॥ २१ ॥

the bath in the confluence of the Gaṅgā and Yamunā is thousand times more meritorious.

Oh ! gentle woman, God Brahmā has created this Prayāga for the combusion of the burden due to multitude of sins on the Earth.

प्रयागं विदधे देवि प्रजानां हितकाम्यया ।
स्नानस्थानमिदं सम्यक् सितासितजलं किल ॥ २२ ॥

He created Prayāga, out of desire for the benefit of his subjects. In some places, its waters are white and in some other places its waters are black.

पापरूपपशूनां हि ब्रह्मणा निर्मितं पुरा ।
सितासिता तु या धारा सरस्वत्या विदर्भिता ॥ २३ ॥

It had been formerly created by Brahma for the destruction of animals in the form of sins.

The creater has created the path to the world of Brahma – the flow of the current that is white and black. It has been blended together – closely strung together by the Saraswatī.

तं मार्गं ब्रह्मलोकस्य सृष्टिकर्ता ससर्ज वै ।
ज्ञानदो मानसे माघो न तु मोक्षफलप्रदः ॥ २४ ॥

In the Mānasa lake, the month of Māgha, is the bestower of perfect knowledge, but not of the benefit of salvation. In the holy places on the platean of the Himālayas, the month of Māgha has been stipulated by the knowers of the Vedas.

हिमवत्पृष्ठतीर्थेषु सर्वपापप्रणाशनः ।
वेदविद्भिर्विनिर्दिष्ट इंद्रलोकप्रदो हि सः ।
सर्वमासोत्तमो माघो मोक्षदो बदरीवने ॥ २५ ॥

As destructive of all sins and the bestower of the region of Indra (Swarga). But Māgha, the best of all months confers Moksha – liberation from Saṁsāra at the forest of Badari (the place of Badari Nārāyaṇa).

पापहा दुःखहारी च सर्वकामफलप्रदः ।
रुद्रलोकप्रदो माघो नार्मदे परिकीर्तितः ॥ २६ ॥

Bath in the waters of Narmadā, in the month of Māgha is glorified as the destroyer of sins. As well as remover of miseries, bestower of desired objects and conferer of stay in the region of Rudra.

सारस्वतौघविध्वंसी सर्वलोकसुखप्रदः ।
विशालफलदो माघो विशालाया प्रकीर्तितः ॥ २७ ॥

Ablution in the waters of Saraswati in the month of Māgha, annihilates multitude of sins. It also grants many pleasures in the Jagat. At Viśālā the month of Māgha, is described as the river of extensive benefits.

पापेन्धनदवाग्निश्च गर्भवासविनाशनः ।
विष्णुलोकाय मोक्षाय जाह्नवः परिकीर्तितः ॥ २८ ॥

The holy water of the Gaṅgā is a veritable forest fire for the fuel of sins. It is destructive of the necessity of staying in the womb – that is rebirth. The holy waters are glorified as conducive to the attainment of the world of Viṣṇu and salvation.

सरयूर्गंडकी सिंधुश्चंद्रभागा च कौशिकी ।
तापी गोदावरी भीमा पयोष्णी कृष्णवेणिका ॥ २९ ॥

कावेरी तुंगभद्रा च यास्तथान्याः समुद्रगाः ।
तासु स्नायी नरो याति स्वर्गलोकं विकल्मषः ॥ ३० ॥

A man who takes bath in the following rivers become free from sins and goes to the world of heavens. The rivers are :

(1) Sarayu

(2) Gaṇḍakī,

(3) Sindhu

(4) Chandrabhāgā (Chenab)

(5) Kauśikī (Kuśi)

(6) Tāpi

(7) Godāvarī

(8) Bhīmā

(9) Payoṣṇī

(10) Kṛṣṇa-Veṇi (Kṛṣṇā).

(11) Kāverī

(12) Tungabhadrā and other rivers that flow into the sea. Those who take bath in those rivers, attain Swarga-Loka.

नैमिषे विष्णुसारूप्यं पुष्करे ब्रह्मणोऽन्तिकम् ।
आखंडलस्य लोको हि कुरुक्षेत्रे च माघतः ॥ ३१ ॥

The bath in the Naimiṣa in the month of Māgha yields indentity of form with Viṣṇu. That in the Puṣkara lake confers nearness to Brahmā. That is Kurukṣetra bestows the world of Indra.

माघो देवहृदे देवि योगसिद्धिफलप्रदः ।
प्रभासे मकरादित्ये स्नात्वा रुद्रगणो भवेत् ॥ ३२ ॥

Oh ! gentle woman, in the Devahrada, the month of Māgha, is the bestower of yogic siddhis. By taking a holy dip in Prabhāsa, when the Sun is in capricorn, one shall become Rudra's attendant.

देविकायां देवदेहो नरो भवति माघतः ।
माघस्नानेन विधिजे गोमत्यां न पुनर्भवः ॥ ३३ ॥

By means of bath in Devikā, the lower course of Sarayū, during Māgha, a man becomes endowed with a divine body.

Oh ! daughter of Brahma, thanks to the holy dip in the Gomatī during the month of Māgha, one ceases to have re-birth.

हेमकूटे महाकाले ॐकारे ह्यपरे तथा ।
नीलकंठार्बुदे माघो रुद्रलोकप्रदो मतः ॥ ३४ ॥

The month of Māgha is the bestower of the world of Rudra, in case one stays at the following places; namely

(1) Hemakūṭa (or Kailāsa)

(2) Māhākāla (the famous Jyotirliṅga at Ujjain) at Oṁkāra, Māndhāta.

(a Jyotirliṅga in the Narmadā), Nīla Kaustha (the Shiva shrine, five miles north of Kaṭhmaṇḍu, Nepāl) and Arbuda (Mount Abu).

सर्वासां सरितां देवि संपूरो माकरे रवौ ।
स्नानेन सर्वकामानां प्राप्त्यै ज्ञेयो विचक्षणैः ॥ ३५ ॥

During the period while the Sun is in the sign or capricorn, the waters of rivers are conducive to the attainment of all cherished desire by performance of ablution in them. This should be noted by all clever people.

माघस्तु प्राप्यते धन्यैः प्रयागे विधिनंदिनि ।
अपुनर्भवदं तत्र सितासितजलं यतः ॥ ३६ ॥

Oh ! daughter of Brahmā, only the blessed people reach **Prayāga** during the month of Māgha, since the water of confluence there which is both white and black is the bestower of non-recurrence of births.

गायन्ति देवाः सततं दिविष्ठा
माघः प्रयागे किल नो भविष्यति ।
स्नाता नरा यत्र न गर्भवेदनां
पश्यन्ति तिष्ठन्ति च विष्णुसन्निधौ ॥ ३७ ॥

Devatās stationed in the heaven always do sing thus. The month of Māgha must happen to us at **Prayāga** – that is, we wish to be in **Prayāga** in the month of Māgha.

Men who take their holy dip there at that time, do not experience the pain of being within the womb. They stay in the vicinity of Śrī Viṣṇu.

तीर्थैर्व्रतैर्दानतपोभिरध्वरैः
सार्धं विधात्रा तुलया धृतं पुरा ।
माघः प्रयागश्च तयोर्द्वयोरभू-
न्माघो गरीयांश्चतुराननात्मजे ॥ ३८ ॥

Oh ! daughter of the four faced deity, formerly Māgha and **Prayāga** were weighed against tīrthas, vratas, charitable gifts and sacrifices, in the balance. Of the two, Māgha was found to be weighter.

वातांबुपर्णाशनदेहशोषणै-
स्तपोभिरुग्रैश्चिरकालसंचितैः ।
योगैश्च संयान्ति नरास्तु यां गतिं
स्नानात्प्रयागस्य हि यान्ति तां गतिम् ॥ ३९ ॥

Through the holy bath at **Prayāga**, men attain that goal which they attain by more severe penances in which they subsist only on air, water or leaves and make the bodies emaciated or which had been practised in the course of long periods of time. They attain the same goal as it attained by the practice of Yogic exercises.

स्नाता हि ये माकरभास्करोदये
तीर्थे प्रयागे सुरसिंधुसंगमे ।
तेषां गृहद्वारमलंकरोति
भृंगावली कुंजरकर्णताडिता ॥ ४० ॥

Swarms of bees flapped by the ears of elephants will decorate the portals of houses of those persons who take a holy dip in the tīrtha at **Prayāga** the confluence of the divine rivers, when the Sun stays in the zodiac of capricorn – they become rich and own many elephants.

यो राजसूयाख्यसमाध्वरस्य
स्नानात्फलं संप्रददाति चाखिलम् ।
पापानि सर्वाणि निहत्य लीलया
नूनं प्रयागः स कथं न वर्ण्यते ॥ ४१ ॥

Through the holy bath in it, **Prayāga** fully bestows a benefit equal to that of sacrifice called "Rājasūya", after destroying all sins sportively. Indeed, how is it that **Prayāga** cannot be described ?

चतुर्वेदिषु यत्पुण्यं सत्यवादिषु चैव हि ।
स्नात एव तदाप्नोति गंगाकालिंदिसंगमे ॥ ४२ ॥

He who takes a holy bath in the confluence of Gaṅgā and Yamunā attains merit acquired by masters of the four Vedas and habitual speakers of truth.

तत्राभिषेकं कुर्वीत संगमे शंसितव्रतः ।
तुल्यं फलमवाप्नोति राजसूयाश्वमेधयोः ॥ ४३ ॥

In the confluence, the devotee of praiseworthy holy vows should take ablution. He attains a benefit equal to both **Rājasūya** and Aśwamedha (horse sacrifice).

पंचयोजनविस्तीर्णं प्रयागस्य तु मंडलम् ।
प्रवेशादस्य भूमौ तु अश्वमेधः पदे पदे ॥ ४४ ॥

The geographical area of **Prayāga** extends to five yojanas. After the entry within its precincts, one gains the merit of horse-sacrifice at every step.

त्रीणि कुंडानि सुभगे तेषां मध्ये तु जाह्नवी ।
प्रयागस्य प्रवेशेन पापं नश्यति तत्क्षणात् ॥ ४५ ॥

Oh ! blessed woman, there are three consecrated pools and in the middle thereof is the Jāhnavī. By entering into **Prayāga**, the sin perishes instantaneously.

मासमेकं नरः स्नात्वा प्रयागे नियतेंद्रियः ।
मुच्यते सर्वपापेभ्यो यथा दृष्टं स्वयंभुवा ॥ ४६ ॥

By taking a holy dip in **Prayāga** for a month, and remaining restrained in the sense-organs, one is liberated from all sins.

शचिस्तु प्रयतो भूत्वाऽहिंसकः श्रद्धयान्वितः ।
स्नात्वा मुच्येत पापेभ्यो गच्छेच्च परमं पदम् ॥ ४७ ॥

By remaining pure in mind and body, by adjuring violence and by maintaining faith, he who takes holy bath is liberated from all sins. He shall go to the greatest region.

नैमिषं पुष्करं चैव गोतीर्थं सिंधुसागरम् ।
गया च धेनुकं चैव गंगासागरसंगमः ॥ ४८ ॥

There are many holy centres, spots and śhrines abiding in **Prayāga** such as Naimiṣa, Puṣkra, Gotīrtha, Sindhu Sāgara, Gayā, Dhenuka and the confluence of Gaṅgā and sea.

एते चान्ये च बहवो ये च पुण्याः शिलोच्चयाः ।
दशतीर्थसहस्राणि त्रिंशत्कोट्यस्तथा पराः ॥ ४९ ॥

There are many sacred mountains. There are ten thousand **tīrthas** and thirty crores of other shrines.

प्रयागे संस्थिता नित्यमेधमाना मनीषिणः ।
त्रीणि यान्यग्निकुंडानि तेषां मध्ये तु जाह्नवी ॥ ५० ॥

These shrines stationed in **Prayāga** flourish day by day, they are enlightening to the mind. There are three kuṇḍas of sacred fire and the Gaṅgā flows through the middle of them.

प्रयागाद्धि विनिष्क्रांता सर्वतीर्थपुरस्कृता ।
तपनस्य सुता देवी त्रिषु लोकेषु विश्रुता ॥ ५१ ॥

It comes out from Prayāga. It is regarded as their supreme by all the tīrthas.

यमुना गंगया सार्धं संगता लोकपावनी ।
गंगायमुनयोर्मध्ये पृथिव्यां यत्परं स्मृतम् ॥ ५२ ॥

The divine river Yamunā, the daughter of the Sun, is well known in the three worlds. It joins Ganges. It sanctifies the worlds.

प्रयागस्य तु तीर्थस्य कलां नार्हति षोडशीम् ।
तिस्रः कोट्योऽर्द्धकोटी च तीर्थानां वायुरब्रवीत् ॥ ५३ ॥

The other holy centres that one between Gaṅgā and Yamunā, though remembered as great in the Earth do not deserve to be even a sixteenth part of the holy centre **Prayāga. Vāyu – the wind-God says that those three and**

दिवि भुव्यन्तरिक्षं च जाह्नव्यां तानि सन्ति च ।
प्रयागे समधिष्ठाय कबलाश्वतरावुभौ ॥ ५४ ॥

a half crores of holy shrines. They are in heaven, in firmament and in Gaṅgā. The area of Prayāga extends from Pratiṣṭhāna up to the two Nāgas – Kabala and Aśwatara,

भोगवत्यथवा चैषा वदी वन्द्या प्रजापतेः ।
तत्र वेदाश्च यज्ञाश्च मूर्तिमन्तः समास्थिताः ॥ ५५ ॥

or upto Bhogavati – the pool of Vāsuki. This should be known as the sacred altar of Prajāpati. Assuming physical bodies, the Vedas and sacrifices are present there.

प्रजापतिमुपासन्ते ऋषयश्च तपोधनाः ।
यजन्ति क्रतुभिर्देवास्तथा चक्रधराः सति ॥ ५६ ॥

Oh ! chaste woman, sages, ascetics, Devatās and Chakradharas (holders of discuss) worship Prajāpatı by means of sacrifice.

ततः पुण्यतमो नास्ति त्रिषु लोकेषु सुंदरि ।
प्रभावात् सर्वतीर्थेभ्यः प्रभवत्यधिकस्तथा ॥ ५७ ॥

Oh ! beautiful woman, there is no other holy centre more meritorious than it, in the three worlds. Thanks to its power, it is superior to all other tīrthas.

तत्र दृष्ट्वा तु तत्तीर्थं प्रयागं परमं पदम् ।
मुच्यन्ते सर्वपापेभ्यः शशांक इव राहुणा ॥ ५८ ॥

By visiting that greatest tīrtha, that is **Prayāga**, people are liberated from all sins like the Moon liberated from Rāhu.

ततो गत्वा प्रयागं तु सर्वदेवाभिरक्षितम् ।
ब्रह्मचारी वसन्मासं पितृन् देवांश्च तर्पयन् ॥ ५९ ॥

After going to Prayāga guarded by the devatās, a brahmacārin, a religious student should stay there for a month, performing Tarpaṇa rites unto the pitṛs and the devatās.

ईप्सिताँल्लभते कामान्यत्र तत्राभिसंगतः ।
सितासिते तु यो मज्जेदपि पापशतावृतः ॥ ६० ॥

He attains the desired results and benefits. If a person even though enveloped with hundred of sins, takes bath in the black and white water of the confluence of Gaṅgā and Yamunā,

मकरस्थे रवौ माघे न स भूयस्तु गर्भगः ।
दुर्जया वैष्णवी माया देवैरपि सुदुस्त्यजा ॥ ६१ ॥

when the Sun is in the capricorn is the month of Māgha, he does not stay in the womb there after (as he liberated from Saṁsāra thereby).

प्रयागे दह्यते सा तु माघे मासि विरंचिजे ।
तेषु तेषु च लोकेषु भुक्त्वा भोगाननेकशः ॥ ६२ ॥

The Māyā pertaining to Śrī Viṣṇu is invincible (हरि-इच्छा) It can be shaken off even by the devatās.

पश्चाच्चक्रिणि लीयन्ते प्रयागे माघमज्जिनः ।
उपस्पृशति यो माघे मकरार्के सितासिते ॥ ६३ ॥

But oh ! daughter of Brahmā, in the month of Māgha, at **Prayāga,** it is burnt.

Those who take their holy dip at **Prayāga** in the month of Māgha, enjoy pleasures in the different worlds and get dissolved

तस्य पुण्यस्य संख्यां नो चित्रगुप्तोऽपि वेत्त्यलम् ।
राजसूयसहस्रस्य वाजपेयशतस्य च ।
फलं सितासिते माघे स्नातानां भवति ध्रुवम् ॥ ६४ ॥

in the discus-bearing Lord Viṣṇu thereafter. Even Chitragupta does not adequately know the extent of merit of the person who takes the holy dip in the Sitāsita – that is confluence of Gaṅgā and Yamunā during the month of Māgha when the Sun is in the capricorn.

आकल्पजन्मभिः पापं संचितं मनुजैस्तु यत् ।
तद्भवेद्भस्मसान्माघे स्नातानां तु सितासिते ॥ ६५ ॥

Certainly, those who take holy bath in the Sitāsita during the month of Māgha attain the benefit of a thousand Rājasūya and a hundred Vājapeya. The sins accumulated by men in the course of

their births ever since the beginning of the Kalpa are redeemd to ashes, if they perform ablution in the Sitāsita during Māgha.

गंगायमुनयोश्चैव संगमो लोकविश्रुतः ।
स एव कामिकं तीर्थं तत्र स्नानेन भक्तितः ॥ ६६ ॥

The confluence of Gaṅgā and Yamunā is well known in the words. It is called a Kāmika Tīrtha, which means a holy centre, where the desires are realised.

यस्य यस्य च यः कामस्तस्य तस्य भवेद्धि सः ।
भोगकामस्य भोगाः स्युः स्यात्कामास्तत्र कामिनः॥ ६७ ॥

Whatever one may desire it, it is realised by means of holy bath therein with devotion. If the devotee desires worldly pleasures, he will have them.

स्वर्गः स्यात्स्वर्गकामस्य मोक्षः स्यान्मोक्षकामिनः ।
कामप्रदानि तीर्थानि त्रैलोक्ये यानि कानि च ॥ ६८ ॥

If the devotee desires a Kingdom, he will get it. The heaven will be attained by one who desires it. The person who wishes for salvation, will attain salvation.

तानि सर्वाणि सेवन्ते प्रयागं मकरे रवौ ।
हरिद्वारे प्रयागे च गंगासागरसंगमे ॥ ६९ ॥

There are many Tīrthas in the three worlds bestowing cherished desires. All of them resort to **Prayāga** where the Sun is in the capricorn. By taking a holy dip in Haridwāra, **Prayāga** and at the

स्नात्वैव ब्रह्मणो विष्णोः शिवस्य च पुरं व्रजेत् ।
सितासिते तु यत्स्नानं माघमासे सुलोचने ॥ ७० ॥

confluence of meeting of Gaṅgā and the ocean, the devotee shall go to the city of Brahmā, Viṣṇu and Śiva. Oh ! woman of

beautiful eyes, the bath in the Sitāsita in the month of Māgha prevents the recurrence of births for hundreds of Kalpas.

न दत्ते पुनरावृत्तिं कल्पकोटिशतैरपि ।
सत्यवादी जितक्रोधो ह्यहिंसां परमां श्रितः ॥ ७१ ॥

A person who is truthful in speech, who has conquered anger, who has restored to non-violence of the noblest type, who follows the path of virtue,

धर्मानुसारी तत्त्वज्ञो गोब्राह्मणहिते रतः ।
गंगायमुनयोर्मध्ये स्नातो मुच्येत किल्बिषात् ॥ ७२ ॥

who is conversant with realities, and who is engaged in what is beneficial to cows and Brāhmaṇas, shall be liberated from sins by taking bath in the confluence of Gaṅgā and Yamunā.

मनसा चिन्तितान्कामांस्तत्र प्राप्नोति पुष्कलान् ।
.... सहस्रेण कुरुक्षेत्रे रविग्रहे ॥ ७३ ॥

He attains the cherished desires in full. In the month of Māgha, in the Veṇī – the confluence of Gaṅgā and Yamunā, every day, one shall attain that benefit which one attains by means of charitable gifts of a thousand Bhāras of gold in Kurukṣetra during a solar eclipse.

यत्फलं लभते माघे वेण्यां तत्तु दिने दिने ।
गवां शतसहस्रस्य सम्यग्दत्तस्य यत्फलम् ॥ ७४ ॥

One who takes holy dip in Prayāga for three days in the month of Māgha, attains that benefit which is derived when a hundred thousand cows are given away in charity.

प्रयागे माघमासे तु त्र्यहं स्नातस्य तत्फलम् ।
योगाभ्यासेन यत्पुण्यं संवत्सरशतत्रये ॥ ७५ ॥

One who takes a holy bath in **Prayāga** for three days in the month of Māgha, attains the benefit merit which one may get in three hundred years by practising yogic exercises.

प्रयागे माघमासे तु त्र्यहं स्नानेन यत्फलम् ।
नाश्वमेधसहस्रं च तत्फलं लभते सति ॥ ७६ ॥

Oh ! Chaste woman, even by means of a thousand horse-sacrifices, one does not attain that benefit which one gets by means of taking a holy dip in **Prayāga** for 3 days in the month of Māgha.

त्र्यहस्नानफलं माघे पुरा कांचनमालिनी ।
राक्षसाय ददौ प्रीत्या तेन मुक्तः स पापकृत् ॥ ७७ ॥

Formerly, Kāñcana-mālini gave a Rākṣasa, out of love, the benefit of taking the holy dip during the month of Māgha, for 3 days. That sinner was liberated thereby.

त्र्यहात्पापक्षयो जातः सप्तविंशतिभिर्दिनैः ।
स्नानेन यदभूत्पुण्यं तेन देवत्वमागता ॥ ७८ ॥

Within three days, the sins were dispelled. She attained Devatā-hood by means of that merit which resulted from the holy bath for 27 years.

रममाणा तु कैलासे गिरिजायाः प्रिया सखी ।
जातिस्मरा तथा जाता प्रयागस्य प्रसादतः ॥ ७९ ॥

She became the favourite friend of Girijā, Goddess Pārvatī, and sported about in Kailāsa. Thanks to the grace of **Prayāga**, she became one who could remember previous births.

अवंतीविषये राजा वासराजोऽभवत्पुरा ।
नर्मदातीर्थमासाद्य राजसूये चकार सः ॥ ८० ॥

Formerly, in the country of Avanti, there was a King named Vatsarāja. He went to the banks of the river Narmadā and performed the Rājasūya sacrifice.

अश्वैः षोडशभिस्तत्र स्वर्णयूपविराजितैः ।
स्वर्णभूषणभूषाढ्यै रेजे सोऽपि यथाविधि ॥ ८१ ॥

Sixteen horses were used there. They were tied to as many golden sacrificial posts, where they shone with gold ornaments. He too duly appeared refulgent.

प्रददौ धान्यराशिं च द्विजेभ्यः पर्वतोपमम् ।
श्रद्धावान् देवताभक्तो गोप्रदश्च सुवर्णदः ॥ ८२ ॥

He gave heaps of food grains; comparable to mountains, to brāhmaṇas. He had full faith. He was a great devotee of the deity. He bestowed cows and gold.

ब्राह्मणो भद्रको नाम मूर्खो हीनकुलस्तथा ।
कृषीवलोऽधमाचारः सर्वधर्मबहिष्कृतः ॥ ८३ ॥

At that time, there was a foolish brāhmaṇa named Bhadraka. He was born of a base family. He worked like a husband man. His conduct was base and lowly. He was excluded from all holy rites.

सीरकर्मसमुद्विग्नो बंधुभिश्च स वंचितः ।
इतस्ततः परिक्रम्य निर्गतोऽदृष्टपीडितः ॥ ८४ ॥

He was disgusted with the work of ploughing. He was deceived by his Kinsmen. Afflicted by his misfortune, he went out of his house and wandered here and there.

दैवतो ज्ञानमाश्रित्य प्रयागं समुपागतः ।
महामाघीं पुरस्कृत्य सस्नौ तत्र दिनत्रयम् ॥ ८५ ॥

Fortunately, wisdom dawned in him and he went to **Prayāga** with mahāmāghi in view, that is, in the month of Māgha, he took a holy bath there for 3 days.

अनघः स्नानमात्रेण समभूत्स द्विजोत्तमः ।
प्रयागाच्चलितस्तस्माद्ययौ यस्मात् समागतः ॥ ८६ ॥

By the mere ablution, he became sinless. He became our excellent brāhmaṇa. Returning from **Prayāga** he went back to the place from where he had come.

स राजा सोऽपि वै विप्रो विपन्नावेकदा तदा ।
तयोर्गतिः समा दृष्टा देवराजस्य सन्निधौ ॥ ८७ ॥

The King Vatsarāja and this brāhmaṇa died simultaneously. They went simultaneously and in a similar manner to the presence of the King of Devatās.

तेजो रूपं बलं स्त्रैणं देवयानं विभूषणम् ।
माला च पारिजातस्य नृत्यं गीतं समं तयोः ॥ ८८ ॥

They had the same brilliance. They had the same comely features and strength. They had similar groups of female attendants. The ornaments, the divine vehicle, the garland of Pārijāta flowers, dance, music, everything was similar to both of them.

इति दृष्ट्वा हि माहात्म्यं क्षेत्रस्य कथमुच्यते ।
माघः सितासिते भद्रे राजसूयसमो न च ॥ ८९ ॥

After seeing this, what else should I say about the greatness of this holy centre ?

Oh ! gentle lady, the month of Māgha in the Sitāsita is not equal to Rājasūya sacrifice, But is superior to it.

धनुर्विंशतिविस्तीर्णे सितनीलांबुसंगमे ।
माघादपुनरावृत्ती राजसूयात् पुनर्भवेत् ॥ ९० ॥

The confluence of the white and blue or black water extends to twenty bow lengths. (This is the Veṇī Kṣetra in **Prayāga** according to Padma Purāṇa, Sitāsita is called as 'Veṇī').

By taking the holy dip in this during the month of Māgha, one does not return to the world. But even after the Rājasūya sacrifice, one is likely to return from heavenly pleasures to Saṁsāra.

कंबलाश्वतरौ नागौ विपुले यमुनातटे ।
तत्र स्नात्वा च पीत्वा च सर्वपापैः प्रमुच्यते ॥ ९१ ॥

Kambala and Aśvatāra are two serpents lying on the extensive banks of Yamunā, by taking bath there, and drinking the water thereof, one is liberated from all sins.

तत्र गत्वा च संस्थाने महादेवस्य धीमतः ।
नरस्तारयते पुंसो दश पूर्वान् दशावरान् ॥ ९२ ॥

After going to that spot, of the intelligent Mahādeva, a man redeems ten previous and ten subsequent generations.

कूपं चैवं तु तत्रास्ति प्रतिष्ठानेऽतिविश्रुतम् ।
तत्र स्नात्वा पितृन्देवान्संतर्प्य यतमानसः ॥ ९३ ॥

There is a well there which is wellknown by the name of "Pratiṣṭhāna. The devotee should take bath there and perform Tarpaṇa rites for Pitṛs and devatās with full mental control.

ब्रह्मचारी जितक्रोधस्त्रिरात्रं योऽत्र तिष्ठति ।
सर्वपापविशुद्धात्मा सोऽश्वमेधफलं लभेत् ॥ ९४ ॥

He must conquer anger. He who thus stays here for three nights, shall be purified of all sins. He shall derive the benefit of a horse-sacrifice.

उत्तरेण प्रतिष्ठानाद्भागीरथ्याश्च पूर्वतः ।
हंसप्रतपनं नाम तीर्थं लोकेषु विश्रुतम् ॥ ९५ ॥

To the north of Pratiṣṭhāna and to the East of Bhāgīrathi, there is a tīrtha named Haṁsapratapana. It is well known in all the worlds.

अश्वमेधफलं तत्र स्नानमात्रेण लभ्यते ।
यावच्चंद्रश्च सूर्यश्च तावत्स्वर्गे महीयते ॥ ९६ ॥

By the mere ablution therein, the benefit of a horse sacrifice is derived. He is honoured in the heaven as long as the Moon and Sun shine.

ततो भोगवतीं गत्वा वासुकेरुत्तरेण च ।
दशाश्वमेधिकं नाम तत्तीर्थं परमं स्मृतम् ॥ ९७ ॥

Thereafter, he should go to "Bhogavati" to the North of Vāsuki, that is remembered as the greatest Tīrtha named as "Daśāśwamedhika".

तत्र कृत्वाभिषेकं तु वाजिमेधफलं लभेत् ।
धनाढ्यो रूपवान् दक्षो दाता भवति धार्मिकः ॥ ९८ ॥

By the rite of ablution therein, the devotee derives the benefit of a horse-sacrifice. He becomes rich, handsome and a liberal and virtuous donor.

चतुर्वेदिषु यत्पुण्यं सत्यवादिषु यत्फलम् ।
अहिंसायां तु यो धर्मो गमनात् तस्य तत्फलम् ॥ ९९ ॥

By going to that place, one attains the benefit which a master of the four Vedas obtains, which those who speak the truth derive, and which one attains as a result of non-violence.

पायतेश्चोत्तरे कूले प्रयागस्य तु दक्षिणे ।
ऋणमोचनकं नाम तीर्थं तु परमं स्मृतम् ॥ १०० ॥

On the Northern bank of the Pāyata and to the South of **Prayāga**, there is the Tīrtha named "Ṛṇamocana". It is remembered as the greatest holy centre.

एकरात्रोषितः स्नात्वा ऋणैः सर्वैः प्रमुच्यते ।
स्वर्गलोकमवाप्नोति ह्यमरश्च तथा भवेत् ॥ १०१ ॥

One who spends a night there and takes a holy dip therein, is liberated from all indebtedness. He attains the heavenly world. He becomes immortal himself.

त्रिकालमेकस्नायी चाहारमुक्तिं य आचरेत् ।
विश्वासघातपापात्तु त्रिभिर्मासैः स शुद्ध्यति ॥ १०२ ॥

He who takes bath and misses three meals and continues like this for three months, is purified of sins of betrayal of confidence. (Within three months, he becomes pure).

कीर्तनाल्लभते पुण्यं दृष्ट्वा भद्राणि पश्यति ।
अवगाह्य च पीत्वा च पुनात्यासप्तमं कुलम्॥ १०३ ॥

by glorifing the holy centre, the devotee obtains merit, by visiting it, he sees suspicious things, by plunging in and drinking its waters, he sanctifies upto the seventh generation.

मकरस्थे रवौ माघे न स्नात्यनुदिते रवौ ।
कथं पापैः प्रमुच्येत कथं वा त्रिदिवं व्रजेत् ॥ १०४ ॥

When the Sun is in capricorn, during the month of Māgha, if one does not take bath before the Sunrise, how can one be liberated from sins ? How can one go to heaven ?

प्रयागे वपनं कुर्याद् गंगायां पिंडपातनम् ।
दानं दद्यात् कुरुक्षेत्रे वाराणस्यां तनुं त्यजेत्॥ १०५ ॥

One shall shave off one's head at **Prayāga**, one shall offer piṇḍas into the Gaṅgā. One shall give charitable gifts at Kurukṣetra, one shall eschew body at Vārāṇasī (Kāśī).

किं गयापिंडदानेन काश्यां वा मरणेन किम् ।
किं कुरुक्षेत्रदानेन प्रयागे मुंडनं यदि ॥ १०६ ॥

If one has shaved off the head at **Prayāga** of what avail is offerings of piṇḍas at Gayā; or death at Kāśī or the giving of charitable gifts at Kurukṣetra.

संवत्सरं द्विमासोनं पुनस्तीर्थं व्रजेद्यदि ।
मुंडनं चोपवासं च ततो यत्नेन कारयेत् ॥ १०७ ॥

प्रयागप्राप्तनारीणां मुंडनं त्वेवमाचरेत् ।
सर्वान्केशान्समुद्धृत्य छेदयेदंगुलद्वयम् ॥ १०८ ॥

In regard to all the women who go to **Prayāga**, the rite of tonsure shall be performed thus. All the hairs are collected together and two aṅgulas at the tip are cut off. (This is called Veṇī-dāna). Even women whose husbands are alive offer the tresses of their hair measuring two aṅgulas, to the confluence of Gaṅgā and Yamunā (called Veṇī).

केशमूलान्युपाश्रित्य सर्वपापानि देहिनाम् ।
तिष्ठन्ति तीर्थस्नानेन तस्मात्तान्यत्र वापयेत् ॥ १०९ ॥

All the sins of persons cling to the roots of hairs and stay there even after the holy dip in the Tīrtha. Hence they must be shaved off.

अमार्कपातश्रवणैर्युक्ता चेत् पौषमाघयोः ।
अर्धोदयः स विज्ञेयः सूर्यपर्वशताधिकः ॥ ११० ॥

If the new Moon day, Śravaṇa constellation and arkapāta (the fall of the Sun – Sunset) coinside in the month of Pauṣa or

Māgha, it should be known as "Ardhodaya Parva". It is superior to a hundred solar festive occasions.

किंचिन्न्यूने तु विधिजे महोदय इति स्मृतः ।
अरुणोदयवेलायां शुक्ला माघस्य सप्तमी ॥ १११ ॥

Oh daughter of Brahmā, if it is slightly less in these respects, it is remembered as "Mahodaya Parva". If one is able to be at **Prayāga** at the time of dawn on the seventh day in the bright half of the month of Māgha, it is on a par with a thousand solar eclips.

प्रयागे यदि लभ्येत सहस्रार्कग्रहैः समा ।
अयने कोटिपुण्यं स्याल्लक्षं तु विषुवे फलम् ॥ ११२ ॥

If one is able to be at **Prayāga** during the tropical transit of the Sun, the merit is a crore times more. During the equinoxes the merit is a hundred thousand times more.

षडशीत्यां सहस्रं तु तथा विष्णुपदीषु च ।
दानं प्रयागे कर्तव्यं यथाविभवविस्तरम् ॥ ११३ ॥

During the Ṣaḍaśīti (meritorious hour) the benefit is a thousand times more. So also in the case of Viṣṇupadī (meritorious hour). One shall give charitable gifts at **Prayāga** in accordance with the extent of one's resources.

तेन तीर्थफलं चैव वर्धते विधिनन्दिनि ।
गंगायमुनयोर्मध्ये यस्तु गां वै प्रयच्छति ॥ ११४ ॥

Oh daughter of Brahmā, thereby the benefit from the Tīrtha increases. If any one wishes to offer a cow at the confluence of the Gaṅgā and Yamunā, he must offer as Pratigraha (gift), a gold piece, a jewel of a pearl.

सुवर्णं मणिमुक्तां वा यदि वान्यं प्रतिग्रहम् ।
पाटलां कपिलां भद्रे यस्तु तत्र प्रयच्छति ॥ ११५ ॥

Oh auspicious lady, if any one wishes to give a reddish, brown of a tawny coloured cow, he must cover its horns with gold, the hoofs with silver and the neck with a cloth.

स्वर्णश्रृंगीं रौप्यखुरां चैलकंठी पयस्विनीम् ।
सवत्सां श्रोत्रियं साधुं ग्राहयित्वा यथाविधि ॥ ११६ ॥

It must be a milch cow with a calf. It must be given to a Vedic scholar in accordance with the injunctions.

शुक्लांबरधरं शांतं धर्मज्ञं वेदपारगम् ।
सा च गौस्तस्य दातव्या गंगायमुनसंगमे ॥ ११७ ॥

He must be a good-mannered person wearing white clothes, quiescent, knower of dharma and a master of the Vedas. That cow must be given at the confluence of Gaṅgā and Yamunā.

वासांसि च महार्हाणि रत्नानि विविधानि च ।
यावन्तो रोमकूपाः स्युस्तस्या गोर्वत्सकस्य च ॥ ११८ ॥

Costly clothes and different kinds of jewels (too must be given). The devotee if honoured in the heavenly world as many thousand years as there are hair pores in the bodies of the cow and the calf.

तावद्वर्षसहस्राणि स्वर्गलोके महीयते ।
यत्रासौ लभते जन्म सा गौस्तत्राभिजायते ॥ ११९ ॥

न च पश्यन्ति नरकं दातारस्तेन कर्मणा ।
उत्तरांश्च कुरून् प्राप्य मोदन्ते कालमक्षयम् ॥ १२० ॥

The cow too is born there where the donor takes his rebirth. Thanks to that rite, the donors do not see hell. They reach the Northern Kurus and rejoice for long periods of time.

गवां शतसहस्रेभ्यो दद्यादेकां पयस्विनीम् ।
पुत्रान् दारांस्तथा भृत्यान् गौरेका प्रतितारयेत् ॥ १२१ ॥

It is better to give a milch cow than hundreds and thousands of dry cows. That cow alone will redeem the wife, sons and servants of the donor.

तस्मात्सर्वेषु दानेषु गोदानं तु विशिष्यते ।
दुर्गमे विषमे घोरे महापातकसंक्रमे ॥ १२२ ॥

Hence among all charitable gifts, the gift of a cow is specially praiseworthy. It is the cow alone that protects one is impassable, dangerous, terrible transmission of great sins.

गौरेव रक्षां कुरुते तस्माद्देया द्विजोत्तमे ।
तीर्थे न प्रतिगृह्णीयात् पुण्येष्वायतनेषु च ॥ १२३ ॥

Hence the cow should be given as a gift to an excellent brāhmaṇa. One shall not accept monetary gifts in Tīrthas and holy shrines.

निमित्तेषु च सर्वेषु ह्यप्रमत्तो भवेद्द्विजः ।
स्वकार्ये पितृकार्ये वा देवताभ्यर्चनेऽपि वा ॥ १२४ ॥

As long as that amount in case he has accepted remains with him and he benefits by it, the holy centre is of no avail to him. When there are special indications and portents, the brāhmaṇa shall guard himself against mistakes in his own activities

विफलं तस्य तत्तीर्थं यावत्तद्धनमश्नुते ।
गंगायमुनयोर्मध्ये यस्तु कन्यां प्रयच्छति ॥ १२५ ॥

and in those pertaining to the Pitṛs – such as śrāddha, as well as in the worship of the deities. He who makes a gift of a virgin (that is, gives her in marriage) on the confluence of Gaṅgā and Yamunā does not see the terrible hell; thanks to that rite.

न स पश्यति घोरं तु नरकं तेन कर्मणा ।
उत्तरांस्तु कुरून् गत्वा मोदते कालमक्षयम् ॥ १२६ ॥

He goes to the Northern Kurus and rejoices for long endless periods of time.

पुत्रान् दारांश्च लभते धार्मिकान् रूपसंयुतान् ।
अधःशिरास्ततो धूममूर्ध्वबाहुः पिबेन्नरः ॥ १२७ ॥

He attains wives and righteous sons endowed with handsome features. A man who stands topsy-turvy with outstretched arms and inhales smoke from below is honoured in the heavenly world for a hundred thousand years.

शतं वर्षसहस्राणां स्वर्गलोके महीयते ।
परिभ्रष्टस्ततः स्वर्गादग्निहोत्री भवेन्नरः ॥ १२८ ॥

Falling from the heavenly abode, the man becomes an Agnihotrī.

भुक्त्वा तु विपुलान् भोगांस्तत्तीर्थं लभते पुनः ।
आ प्रयागात्प्रतिष्ठानान्मत्पुरो वासुकेर्ह्रदात् ॥ १२९ ॥

After enjoying extensive pleasures, he attains that same holy centre once again. This holy sacred place and sphere of Prajāpati has the following boundries.

कंबलाश्वतरौ नागौ नागादबहुमूलकात् ।
एतत्प्रजापतेः क्षेत्रं त्रिषु लोकेषु विश्रुतम् ॥ १३० ॥

Prayāga extends from Pratiṣṭhāna up to the deep pool of Vāsuki in front of Prajāpati and up to the two Nāgas Kambala and Aśwaṭara and the Nāga Bahumūlaka. This is known in the three worlds as the sacred spot of Prajāpatī.

तत्र स्नात्वा दिवं यान्ति ये मृतास्तेऽपुनर्भवाः ।
न वेदवचनाच्चैव न लोकवचनादपि ॥ १३१ ॥

By taking the holy bath there, people go to heaven. Those who are dead, they are not reborn. Not only through the words of the Vedas but through the popular saying, this is justified.

मतिरुत्क्रमणीया हि प्रयागमरणं प्रति ।
दशतीर्थसहस्राणि षष्टिकोट्यस्तथा पराः ॥ १३२ ॥

The soul goes in its flight as a result of the death in **Prayāga**. There are ten thousand tīrthas and another sixty crores.

तत्रैव तेषां सान्निध्यं कीर्तितं विधिनंदिनि ।
या गतिर्योगयुक्तस्य सत्पथस्थस्य धीमतः ॥ १३३ ॥

Oh daughter of Brahmā, their presence at that place is glorified. He who abandons his life at the confluence of Gaṅgā and Yamunā attains the goal which a practising yogin who is intelligent and who traverses the path of good, attains.

सा गतिस्त्यजतः प्राणान् गंगायमुनसंगमे ।
बाधितो यदि वा दीनः क्रुद्धो वापि भवेन्नरः ॥ १३४ ॥

A man may be oppressed, afflicted, indigent or furious. But if he eschews life after reaching the confluence of Gaṅgā and Yamunā, he rejoices in the heaven in the midst of Gandharvas and Apsarās.

गंगायमुनमासाद्य यस्तु प्राणान्परित्यजेत् ।
दीप्तकांचनवर्णाभैर्विमानैः सूर्यकान्तिभिः ॥ १३५ ॥

He goes there on aerial chariots having the lusture and colour of molten gold and the refulgence of the Sun.

गंधर्वाप्सरसां मध्ये स्वर्गे मोदति मानवः ।
ईप्सितॉँल्लभते कामान्वदन्तीति मुनीश्वराः ॥ १३६ ॥

He attains all cherished desires, so say the leading sages.

गीतवादित्रनिर्घोषैः प्रसुप्तः प्रतिबुध्यते ।
यावन्न स्मरते जन्म तावस्त्वर्गे महीयते ॥ १३७ ॥

From slumber, he is awakened by means of songs and sounds of musical instruments. He is honoured in heaven as long as he does not remember about the birth.

ततः गात्परिभ्रष्टः क्षीणकर्मात्र चागतः ।
हिरण्यरत्नसंपूर्णे समृद्धे जायते कुले ॥ १३८ ॥

When his Karmas are exhausted and he falls from heaven, he comes back to the world of human beings. He is born in a family that is rich and flourishing and that is full of gold and jewels.

तदेव संस्मरंस्तत्र विष्णुलोकं स गच्छति ।
वटमूलं समासाद्य यस्तु प्राणान् परित्यजेत् ॥ १३९ ॥

Remembering the same thing, he goes to the world of Śrī Viṣṇu. He who abandons life after reaching the root of the eternal banyan trees goes beyond all the worlds to the world of Rudra.

सर्वलोकानतिक्रम्य रुद्रलोकं स गच्छति ।
तत्र ते द्वादशादित्यास्तपन्ते रुद्रमाश्रिताः ॥ १४० ॥

The twelve Ādityas (Suns) shine there resorting to Rudra. The entire Universe comes out. He burns at the root of the banyan tree.

निर्गच्छन्ति जगत्सर्वं वटमूले स दह्यते ।
हरिश्च भगवांस्तत्र प्रजापतिपुरस्कृतः ॥ १४१ ॥

Oh gentle woman, Lord Hari honoured and kept in front by Prajāpati lies down on its leaf in the form of an infant child sucking the big toe.

आस्ते तत्र पुटे देवि पादांगुष्ठं धयञ्छिशा ।
उर्वशीपुलिने रम्ये विपुले हंसपांडुरे ॥ १४२ ॥

Listen to the benefit attained by the person who abandons his life in the beautiful bank of the river Urvaśī – Urvaśī-Pulina which is large and whitened like swans due to the presence of flocks of swans,

परित्यजति यः प्राणाञ्छृणु तस्यापि यत्फलम् ।
षष्टिवर्षसहस्राणि षष्टिवर्षशतानि च ॥ १४३ ॥
वसेत्स पितृभिः सार्धं स्वर्गलोके विरिंचिजे ।

Oh daughter of Brahmā, for six by six thousand years, he shall stay in the heavenly world along with his Pitṛs.

उर्वशीं च यदा पश्येद्देवलोके सुलोचने ॥ १४४ ॥

Oh woman of beautiful eyes, when he sees Urvaśī in the divine world,

पूज्यते सततं देवऋषिगंधर्वकिन्नरैः ।
ततः स्वर्गात्परिभ्रष्टः क्षीणकर्मा त्विहागतः ॥ १४५ ॥

he is honoured continuously by the devatās, sages, Gandharvas and Kinnaras. Thereafter, when the Karmas are exhausted and he falls from the heavens, he comes here on the Earth.

उर्वशीसदृशीनां तु कांतानां लभते शतम् ।
मध्ये नारीसहस्राणां बहूनां च पतिर्भवेत् ॥ १४६ ॥

He obtains a hundred beloved wives like Urvaśī. He shall be the husband of many thousands of women admist whom he sports.

दशग्रामसहस्राणां भोक्ता शास्ता च मोहिनि ।
कांचीनूपुरशब्देन सुप्तोऽसौ प्रतिबुध्यते ॥ १४७ ॥

Oh Mohini, he shall be the enjoyer and administrator of ten thousand villages. He is wakened from his sleep (everyday) by the sounds of girdles and anklets.

भुक्त्वा तु विपुलान्भोगांस्तत्तीर्थं लभते पुनः ।
शुक्लांबरधरो नित्यं नियतः स जितेंद्रियः ॥ १४८ ॥

After enjoying extensive pleasures, he attains the same Tīrtha once again. Perpetually wearing white clothes and invariably subjugating the sense organs, he takes only one meal a day.

एककालं तु भुञ्जानो मासं योगपतिर्भवेत् ।
सुवर्णालंकृतानां तु नाथत्वं लभते शतम् ॥ १४९ ॥

By containing thus, for a month, he becomes the Lord of Yoga. He obtains a hundred women be decked in gold.

पृथिव्यामासमुद्रायां महाभोगपतिर्भवेत् ।
धनधान्यसमायुक्तो दाता भवति नित्यशः ॥ १५० ॥

He will be the master of great pleasures over the Earth, extending up in the oceans.

स भुक्त्वा विपुलान्भोगांस्तत्तीर्थं स्मरते पुनः ।
कोटितीर्थं समासाद्य यस्तु प्राणान्परित्यजेत् ॥ १५१ ॥

He shall be endowed with wealth and food-grains. He will be a donor continuously. After enjoying extensive pleasures, he remembers that Tīrtha once again.

कोटिवर्षसहस्रान्तं स्वर्गलोके महीयते ।
ततः स्वर्गादिहागत्य क्षीणकर्मा नरोत्तमः ॥ १५२ ॥

He who abandons life after reaching the holy place called "Koṭi Tīrtha" is honoured in the heavenly world for a thousand crores of years.

सुवर्णमणिमुक्ताग्रे कुले जायेत रूपवान् ।
अकामो वा सकामो वा गंगायां यो विपद्यते ॥ १५३ ॥

Thereafter, when the Karmas are exhausted, the excellent man comes here from heaven and is born in a family that he is highly praise-worthy and endowed with gold, jewels and pearls. He is born as a handsome person

शक्रस्य लभते स्वर्गं नरकं तु न पश्यति ।
हंससारसयुक्तेन विमानेन स गच्छति ॥ १५४ ॥

willingly or unwillingly he who dies in the Gayā, attains the abode of Śakra. He never goes to hell. He rides in an aerial chariot in which swans and sārasa birds are yoked.

अप्सरोगणसंकीर्णे सुप्तोऽसौ प्रतिबुध्यते ।
ततः स्वर्गादिहायातः क्षीणकर्मा विरंचिजे ॥ १५५ ॥

He sleeps in the midst of Apsarās and is wakened by them. Oh daughter of Brahmā, when the Karmas are exhausted, he comes here from heaven.

योगिनां श्रीमतां चापि स्वेच्छया लभते जनिम् ।
गङ्गायमुनयोर्मध्ये करीपाग्निं तु धारयेत् ॥ १५६ ॥

He chooses his birth in the family of yogins and prosperous peoples.

A person who is not short of any limb, who is free from ailments,

अहीनांगो ह्यरोगश्च पंचेन्द्रियसमन्वितः ।
यावन्ति लोमकूपानि तस्य गात्रे तु धीमतः ॥ १५७ ॥

and who has all the five sense organs functioning perfectly shall immolate himself in the fire of dried cowdung cakes at the confluence of Gaṅgā and Yamunā.

तावद्वर्षसहस्राणि स्वर्गलोके महीयते ।
ततः स्वर्गात्परिभ्रष्टो जंबुद्वीपपतिर्भवेत् ॥ १५८ ॥

He is honoured in the heavenly world for as many thousand of years as there are pores of hairs in the body of that intelligent devotee.

भुक्त्वा तु विपुलान्भोगांस्तत्तीर्थं लभते पुनः ।
यस्तु देहं निकृत्य स्वं शकुनिभ्यः प्रयच्छति ॥ १५९ ॥

Falling from heaven thereafter he becomes the Lord of Jambudwīpa. After enjoying extensively many pleasures he attains the same Tīrtha once again.

स वर्षशतसाहस्रं सोमलोके महीयते ।
ततस्तस्मादिहागत्य राजा भवति धार्मिकः ॥ १६० ॥

He who chops off his own body and gives it to birds, is honoured in the Somaloka – the world of the Moon; for a hundred thousand years. Thereafter, he comes here from that world and becomes a righteous King endowed with all good qualities.

गुणवान् रूपसंपन्नो विद्यावान्प्रियवाक्छुचिः ।
भुक्त्वा तु विपुलान्भोगांस्तत्तीर्थं पुनराव्रजेत् ॥ १६१ ॥

Comely features and learning. He speaks pleasing words and he remains pure. After enjoying extensive pleasures, he once again goes the same Tīrtha.

पंचयोजनविस्तीर्णे प्रयागस्य तु मंडले ।
विपन्नो यत्र कुत्राप्यनाशकं व्रतमास्थितः ॥ १६२ ॥

A person who has adopted holy observance Anāśaka – non-destructive and who dies anywhere in the area of **Prayāga**

व्यतीतान्पुरुषान्सप्त भाविनस्तु चतुर्दश ।
नरस्तारयते सर्वानात्मानं च समुद्धरेत् ॥ १६३ ॥

which extends to five yojanas, redeems seven previous generations and fourteen subsequent generations. He uplifts himself.

अग्नितीर्थमिति ख्यातं दक्षिणे यमुनातटे ।
पश्चिमे धर्मराजस्य तीर्थं तु नरकं स्मृतम् ॥ १६४ ॥

There is a Tīrtha well known as Agnitīrtha on the Southern bank of Yamunā. On the Western bank is the Tīrtha of Dharmarāja known as "Naraka".

तत्र स्नात्वा दिवं यान्ति ये मृतास्तेऽपुनर्भवाः ।
यमुनोत्तरकूले तु पापघ्नानि बहून्यपि ॥ १६५ ॥

तीर्थानि सन्ति विधिजे सेवितानि मुनीश्वरैः ।
तेषु स्नाता दिवं यान्ति ये मृतास्तेऽपुनर्भवाः ॥ १६६ ॥

By taking holy bath therein people go to heaven. Those who die there are not reborn. On the Northern bank of Yamunā, there are many Tīrthas that destroy sins, oh daughter of Brahmā. They are resorted to my prominent sages. Those who take holy dip there go to heaven. Those who die there are not reborn.

गंगा च यमुना चैव उभे तुल्यफले स्मृते ।
केवलं ज्येष्ठभावेन गंगा सर्वत्र पूज्यते ॥ १६७ ॥

Gaṅgā and Yamunā are remembered as yielding similar fruits. Only because of its seniority, Gaṅgā is worshipped everywhere.

यस्तु सर्वाणि रत्नानि ब्राह्मणेभ्यः प्रयच्छति ।
तेन दत्तेन देवेशि योगो लभ्येत वा न वा ॥ १६८ ॥

Oh lady of devas, yogic power may or may not be attained by one who gives all jewels to the brāhmaṇas. But surely all those befall a person who dies at **Prayāga**.

प्रयागे तु मृतस्येदं सर्वं भवति नान्यथा ।
देशस्थो यदि वारण्ये विदेशे यदि वा गृहे ॥ १६९ ॥

प्रयागं स्मरमाणोऽपि यस्तु प्राणान् परित्यजेत् ।
ब्रह्मलोकमवाप्नोति मही यत्र हिरण्मयी ॥ १७० ॥

One may be in one's own land, or in a forest, or in a foreign country, or in his house, If he dies remembering **Prayāga**, he attains the world of Brahmā where the ground is golden.

सर्वकामफला वृक्षास्तिष्ठन्ति ऋषयो गताः ।
स्त्रीसहस्राकुले रम्ये मंदाकिन्यास्तटे शुभे ॥ १७१ ॥

क्रीड्यते सिद्धगंधर्वैः पूज्यते त्रिदशैस्तथा ।
ततः पुनरिहायातो जंबूद्वीपपतिर्भवेत् ॥ १७२ ॥

There are trees that yield all cherished desires, as their fruit. There are sages there.

He sports about along with Siddhas and Gandharvas in the auspicious and beautiful bank of Mandākinī (Gaṅgā).

He is worshipped by devas. Thereafter, he comes here and becomes the Lord of Jambudwīpa.

धर्मात्मा गुणसंपन्नस्तत्तीर्थं लभते पुनः ।
एतत्ते सर्वमाख्यातं माहात्म्यं च प्रयागजम् ॥ १७३ ॥

He is a righteous soul and is fully endowed with all good qualities. He attains the same holy Tīrtha once again.

सुखदं मोक्षदं सारं किमन्यच्छ्रोतुमिच्छसि ॥ १७४ ॥

Thus the entire greatness of **Prayāga** has been described to you. It is conducive to happiness and salvation. What other essence do you wish to hear ?

इति श्रीबृहन्नारदीयपुराणोत्तरभागे बृहदुपाख्याने वसुमोहिनीसंवादे प्रयागमाहात्म्ये त्रिषष्टितमोऽध्यायः ॥

Thus ends the Sixty Third Adhyāya of Śrī Bṛhan Nāradīya Purāṇa dealing with Mahimās of Prayāga.

Om Śrī Kṛṣṇārpaṇamastu.





मस्तकं मारुतपतिर्भ्रुवौ भक्तिमहार्णवः ।
नेत्रे दशमतिः पातु कर्णौ ज्ञानिजनप्रियः ॥

|| श्रीः ||

|| श्री लक्ष्मीवेङ्कटेशो विजयते ||

|| श्री हयवदन मध्वेश पाहि ||

श्रीमत्स्यपुराणम्

Śrī Matsya Purāṇam

अध्यायाः १०३ तः ११२

Adhyāyas - 103 to 112

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीमत्स्यपुराणम्

Śrī Matsya Purāṇam

त्र्यधिकशततमोऽध्यायः – Adhyāya - 103

अथ प्रयागमाहात्म्यम्

Glories of Prayāga

Ślokas 1 to 25

नन्दिकेश्वर उवाच— Nandikeśwara said :

अतःपरं प्रवक्ष्यामि प्रयागस्योपवर्णनम् ।
मार्कण्डेयेन कथितं यत् पुरा पाण्डुसूनवे ॥ १ ॥

Oh Narada, hereafter, I am going to narrate about the glories of **Prayāga**. This was narrated by the Maharṣi Mārkaṇḍeya in earlier times, to the son of Pāṇḍu Mahārāj, Yudhiṣṭhira.

भारते तु यदा वृत्ते प्राप्तराज्ये पृथासुते ।
एतस्मिन्नन्तरे राजा कुन्तीपुत्रो युधिष्ठिरः ॥ २ ॥

After the end of the great Dhārmic Mahābhārata war, Yudhiṣṭhira, Son of Kuntī Devī became the King.

भ्रातृशोकेन संतप्तश्चिन्तयन् स पुनः पुनः ।
आसीत् सुयोधनो राजा एकादशचमूपतिः ॥ ३ ॥

Though Yudhiṣṭhira became the King, still he was feeling grieved of the death of his brothers. He repeatedly lamented about them. "Alas !, the King Duryodhana who had at command,

अस्मान् संताप्य बहुशः सर्वे ते निधनं गताः ।
वासुदेवं समाश्रित्य पञ्च शेषास्तु पाण्डवाः ॥ ४ ॥

eleven akṣauhiṇi army, who put all of us variously in precarious situations, has gone to the jaws of death with all his associates. Taking refuge in Śrī Vāsudeva, only five Pāṇḍavas have escaped death.

हत्वा भीष्मं च द्रोणं च कर्णं चैव महाबलम् ।
दुर्योधनं च राजानं पुत्रभ्रातृसमन्वितम् ॥ ५ ॥

Oh ! Govinda, we have the great warriors like Bhīṣma, Droṇa, immensely valorous Karṇa, besides Duryodhana with his sons and brothers,

राजानो निहताः सर्वे ये चान्ये शूरमानिनः ।
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ६ ॥

have been killed by other valorous Kings. Under these circumstances, what have to do with the Kingdom. Now what is the use of pleasure and the life ?

धिक् कष्टमिति संचिन्त्य राजा वैक्लव्यमागतः ।
निर्विचेष्टो निरुत्साहः किंचित् तिष्ठत्यधोमुखः ॥ ७ ॥

Alas ! what a disgrace, we have been placed in a precarious condition". Thus thinking Yudhiṣṭhira was upset. He became motionless and was devoid of enthusiasm. He kept on sitting there lowering his head for some time.

लब्धसंज्ञो सदा राजा चिन्तयन् स पुनः पुनः ।
कतमो विनियोगो वा नियमं तीर्थमेव च ॥ ८ ॥

Then the King Yudhiṣṭhira after regaining consciousness, started thinking thus.

What is the type of repentance, Vrata or the holy place,

येनाहं शीघ्रमामुञ्चे महापातककिल्बिषात् ।
यत्र स्थित्वा नरो याति विष्णुलोकमनुत्तमम् ॥ ९ ॥

serving which, I could at once be relieved of the grave sin or which is the place visiting which a person could achieve the best of "Viṣṇuloka".

कथं पृच्छामि वै कृष्णं येनेदं कारितोऽस्म्यहम् ।
धृतराष्ट्रं कथं पृच्छे यस्य पुत्रशतं हतम् ॥ १० ॥

For this purpose, I should consult Lord Śrī Kṛṣṇa. Because it is He who has made me to move in this way. I cannot now enquire elderly Dhṛtarāṣṭra, the grandsire, since his hundred sons have been killed already.

एवं वैक्लव्यमापन्ने धर्मराजे युधिष्ठिरे ।
रुदन्ति पाण्डवाः सर्वे भ्रातृशोकपरिप्लुताः ॥ ११ ॥

Thus thinking Dharmarāja that Yudhiṣṭhira was totally upset. All the Pāṇḍavas started crying at the grief of their brother.

ये च तत्र महात्मानः समेताः पाण्डवाः स्मृता ।
कुन्ती च द्रौपदी चैव ये च तत्र समागताः ।
भूमौ निपतिताः सर्वे रुदन्तस्तु समंततः ॥ १२ ॥

All other noble people, who had arrived there to meet Yudhiṣṭhira which included Kuntī and Draupadi also, as well as others surrounded Yudhiṣṭhira, while so crying and they also fell on the ground.

वाराणस्यां मार्कण्डेयस्तेन ज्ञातो युधिष्ठिरः ।
यथा वैक्लव्यमापन्नो रोदमानस्तु दुःखितः ॥ १३ ॥

At the time Maharṣi Mārkaṇḍeya was staying at Vārāṇasi. That Śrī Mārkaṇḍeya came to know, about the way in which the King Yudhiṣṭhira was upset and grief stricken.

अचिरेणैव कालेन मार्कण्डेयो महातपाः ।
सम्प्राप्तो हस्तिनपुरं राजद्वारे ह्यतिष्ठत ॥ १४ ॥

Then Maharṣi Mārkaṇḍeya, the great sage reached Hastinā-pura quickly. The Maharṣi stood at the entrance of the royal palace.

द्वारपालोऽपि तं दृष्ट्वा राज्ञः कथितवान् द्रुतम् ।
त्वां द्रष्टुकामो मार्कण्डो द्वारि तिष्ठत्यसौ मुनिः ।
त्वरितो धर्मपुत्रस्तु द्वारमागादतःपरम् ॥ १५ ॥

On his arrival, the security guard – gate keeper went to the King Yudhiṣṭhira and informed him as "Mārkaṇḍeya, the great sage is waiting at the gate to meet you".

On hearing this, King Yudhiṣṭhira at once reached the gate.

युधिष्ठिर उवाच— Yudhiṣṭhira said :

स्वागतं ते महाभाग स्वागतं ते महामुने ।
अद्य मे सफलं जन्म अद्य मे तारितं कुलम् ॥ १६ ॥

"Oh ! Excellent one, You are welcome here. Oh ! Great Sage, You are welcome. Oh ! great Sage, by meeting you, my life has met with success.

अद्य मे पितरस्तुष्टास्त्वयि दृष्टे महामुने ।
अद्याहं पूतदेहोऽस्मि यत् त्वया सह दर्शनम् ॥ १७ ॥

Today my entire race has been redeemed. My manes have been pleased today. By having an audience with you my body has been purified".

नंदिकेश्वर उवाच— Nandikeśwara said :

सिंहासने समास्थाप्य पादशौचार्चनादिभिः ।
युधिष्ठिरो महात्मा वै पूजयामास तं मुनिम् ॥ १८ ॥

Oh ! Nārada, thereafter, King Yudhiṣṭhira, the great, made the sage Mārkaṇḍeya to occupy a lion-throne. Then the King washed the feet of that Maharṣi and adored him appropriately.

ततः स तुष्टो मार्कण्डः पूजितश्चाह तं नृपम् ।
आख्याहि त्वरितं राजन् किमर्थं रुदितं त्वया ।
केन वा विक्लवीभूतः का बाधा ते किमप्रियम्॥ १९ ॥

Having been satisfied with the welcome and adoration, Mārkaṇḍeya the great sage asked the King Yudhiṣṭhira, as "Why are you crying, Oh ! Great King ? Who has made you upset ? Which one of the obstruction is causing pain to You ? What type of misfortune has to be taken on You ? You speak out to me at once".

युधिष्ठिर उवाच— Yudhiṣṭhira said :

अस्माकं चैव यद् वृत्तं राज्यस्यार्थे महामुने ।
एतत् सर्वं विदित्वा तु चिन्तावशमुपागतः ॥ २० ॥

Oh ! Great Sage, I feel anxious for the way, we have concluded ourselves, for gaining of the Kingdom.

मार्कण्डेय उवाच— Mārkaṇḍeya said :

शृणु राजन् महाबाहो क्षात्रधर्मव्यवस्थितम् ।
नैव दृष्टं रणे पापं युध्यमानस्य धीमतः ॥ २१ ॥

Oh ! Immensely valorous one, you better listen to the duties of the Kshatriyas. According to the same, while fighting in the battlefield, no sin has been prescribed for an intelligent person.

किं पुना राजधर्मेण क्षत्रियस्य विशेषतः ।
तदेवं हृदयं कृत्वा तस्मात् पापं न चिन्तयेत् ॥ २२ ॥

Then according to the Rājadharma, and especially for the Kshatriyas fighting in the battle field, there is no question of committing a sin.

Thus thinking in your mind, relieve yourself on the feeling of having committed a sin in the battle field.

ततो युधिष्ठिरो राजा प्रणम्य शिरसा मुनिम् ।
पप्रच्छ विनयोपेतः सर्वपातकनाशनम् ॥ २३ ॥

Thereafter the King Yudhiṣṭhira bowed in reverence to the Sage Mārkaṇḍeya and then questioned him quite humbly about the means to get himself relieved of the sins so earned.

युधिष्ठिर उवाच— Yudhiṣṭhira said :

पृच्छामि त्वां महाप्राज्ञ नित्यं त्रैलोक्यदर्शिनम् ।
कथय त्वं समासेन येन मुच्येत किल्बिषात् ॥ २४ ॥

Oh ! intelligent one, You are always Omniscient. Therefore I am asking you. You kindly tell me in the brief such of the means, following which, I could be relieved of the sins.

मार्कण्डेय उवाच— Mārkaṇḍeya said :

शृणु राजन् महाबाहो सर्वपातकनाशनम् ।
प्रयागगमनं श्रेष्ठं नराणां पुण्यकर्मणाम् ॥ २५ ॥

Oh ! warrior with great arms, oh ! King you please listen. For the people to crush the sins and destroy them a pilgrimage to **Prayāga** is needed which relieves them of all the sins. This will bring all Puṇyas – virtues.

इति श्रीमात्स्ये महापुराणे प्रयागमाहात्म्ये त्र्यधिकशततमोऽध्यायः ॥

Thus the 103th Adhyāya of Matsya Purāṇa dealing with the Mahimās of Prayāga comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीमत्स्यपुराणम्

Śrī Matsya Purāṇam

चतुरधिकशततमोऽध्यायः – Adhyāya - 104

Ślokas 1 to 20

युधिष्ठिर उवाच—

Yudhiṣṭhira said :

भगवन् श्रोतुमिच्छामि पुरा कल्पे यथास्थितम् ।
ब्रह्मणा देवमुख्येन यथावत् कथितं मुने ॥ १ ॥

Oh ! Fortunate sage, Mārkaṇḍeya, in the ancient Kalpa, what was the position of Prayāga-Kṣetra and also the way Brahmā, the best of gods had described about it, I would like to listen to the same.

कथं प्रयागे गमनं नराणां तत्र कीदृशम् ।
मृतानां का गतिस्तत्र स्नातानां तत्र किं फलम् ॥ २ ॥

Oh ! Sage, how should the pilgrimage of **Prayāga** be performed ? What is the method for the sages to conduct themselves there ? What type of position is achieved by a person meeting with his death there ?

ये वसन्ति प्रयागे तु ब्रूहि तेषां च किं फलम् ।
एतन्मे सर्वमाख्याहि परं कौतूहलं हि मे ॥ ३ ॥

What type of merit is achieved by taking a bath there. The people who always live in **Prayāga**, what type of reward is received by them. You please kindly explain the whole of it to me, because I am anxious to learn the same.

मार्कण्डेय उवाच—

Mārkaṇḍeya said :

कथयिष्यामि ते वत्स यच्छ्रेष्ठं तत्र यत् फलम् ।
पुरा ऋषीणां विप्राणां कथ्यमानं मया श्रुतम् ॥ ४ ॥

Whatever are the sacred places in **Prayāga** and the type of reward are achieved by visiting those places, I have heard about the same from the sages and the brāhmaṇas.

आप्रयागं प्रतिष्ठानादापुराद् वासुकेर्ह्रदात् ।
कम्बलाश्वतरौ नागौ नागाच्च बहुमूलकात् ।
एतत् प्रजापतेः क्षेत्रं त्रिषु लोकेषु विश्रुतम् ॥ ५ ॥

I am going to speak out the same. The region at **Prayāga** from Pratiṣṭhānapura to the region of Vāsuki which is inhabited by the serpents like Kambala, Aśwatara, Bahumūlaka, is known as the "Prajāpati Kṣetra".

तत्र स्नात्वा दिवं यान्ति ये मृतास्तेऽपुनर्भवाः ।
तत्र ब्रह्मादयो देवा रक्षां कुर्वन्ति संगताः ॥ ६ ॥

By taking bath there, people achieve the heaven. Those who meet with their death there, they are never reborn. The gods like Brahmā and others protect the people who live there, collectively.

अन्ये च बहवस्तीर्थाः सर्वपापहराः शुभाः ।
न शक्याः कथितुं राजन् बहुवर्षशतैरपि ।
संक्षेपेण प्रवक्ष्यामि प्रयागस्य तु कीर्तनम् ॥ ७ ॥

Oh ! King, besides this, there are several sacred places, which are auspicious and remove all the sins of the people, which cannot be described even in hundreds of years. Therefore I am going to describe Prayāga in brief.

षष्टिर्धनुःसहस्राणि यानि रक्षन्ति जाह्नवीम् ।
यमुनां रक्षति सदा सविता सप्तवाहनः ॥ ८ ॥

Sixty thousand armed warriors protect the Gaṅgā here. The Sun mounted over a chariot driven by seven horses, looks after the River Yamunā.

प्रयागं तु विशेषेण सदा रक्षति वासवः ।
मण्डलं रक्षति हरिर्दैवतैः सह संगतः ॥ ९ ॥

Indra particularly is engaged in the protection of Prayāga. Accompanied with other gods, Śrī Hari, protects the entire region of **Prayāga.**

तं वटं रक्षति सदा शूलपाणिर्महेश्वरः ।
स्थानं रक्षन्ति वै देवाः सर्वपापहरं शुभम् ॥ १० ॥

Lord Maheśwara, holding a trident in his hand, always guards the banyān tree. The gods remain engaged in the protection of the auspicious place.

अधर्मेणावृतो लोको नैव गच्छति तत्पदम् ।
अल्पमल्पतरं पापं यदा तस्य नराधिप ।

प्रयागं स्मरमाणस्य सर्वमायाति संक्षयम् ॥ ११ ॥

Therefore, a person having been over-powered with sins fall to enter the region of **Prayāga.** In case, one has the smallest of the sin of even smaller than that, it vanishes merely with the reciting of the name of **Prayāga.**

दर्शनात् तस्य तीर्थस्य नामसंकीर्तनादपि ।
मृत्तिकालम्भनाद् वापि नरः पापात् प्रमुच्यते ॥ १२ ॥

Because it has been prescribed that with the mere look at **Prayāga** or by reciting its name, or with the touch of its dusk, a person is relieved of his sins.

पञ्च कुण्डानि राजेन्द्र येषां मध्ये तु जाह्नवी ।
प्रयागस्य प्रवेशे तु पापं नश्यति तत्क्षणात् ॥ १३ ॥

Oh ! Indra, among the Kings, there are five Kuṇḍas (enclosed space for the sacrificial fire is called 'Kuṇḍa') in the **Prayāga** region; through which Gaṅgā flows. Therefore the sins of a person are washed out with the mere entry of a person in **Prayāga.**

योजनानां सहस्रेषु गङ्गायाः स्मरणान्नरः ।
अपि दुष्कृतकर्मा तु लभते परमां गतिम् ॥ १४ ॥

Irrespective of one's being a grave sinner, in case, he remembers Gaṅgā, thousands of Yojanas away, he attains the highest position.

कीर्तनान्मुच्यते पापाद् दृष्ट्वा भद्राणि पश्यति ।
अवगाह्य च पीत्वा तु पुनात्यासप्तमं कुलम् ॥ १५ ॥

With the mere mention of the name of the Gaṅgā, one is relieved of all the sins. By having a look at in the Gaṅgā, one comes across many auspicious ocasions in the life. By having a bath in one redeems and purifies seven generations.

सत्यवादी जितक्रोधो ह्यहिंसायां व्यवस्थितः ।
धर्मानुसारी तत्त्वज्ञो गोब्राह्मणहिते रतः ॥ १६ ॥

A truthful person, being free of anger, follower of ahimsā (non-violence), religious minded well versed in Tatwas. Always engaged in the welfare of the brāhmaṇas.

गङ्गायमुनयोर्मध्ये स्नातो मुच्येत किल्बिषात् ।
मनसा चिन्तयन् कामानवाप्नोति सुपुष्कलान् ॥ १७ ॥

When he takes bath at the confluence of Gaṅgā and Yamunā, he gets relieved of all the sins and the one who mentally thinks the same, the maximum of his desires fulfilled.

ततो गत्वा प्रयागं तु सर्वदेवाभिरक्षितम् ।
ब्रह्मचारी वसेन्मासं पितॄन् देवांश्च तर्पयेत् ।
ईप्सितााँल्लभते कामान् यत्र यत्राभिजायते ॥ १८ ॥

Therefore by visiting the **Prayāga** Kṣetra which is guarded by the following brahmacarya, the one should live there for a month, offering oblations to the Pitṛs, while staying there, where-ever a person goes, he gets the desired things.

तपनस्य सुता देवी त्रिषु लोकेषु विश्रुता ।
समागता महाभागा यमुना तत्र निम्नगा ।
तत्र संनिहितो नित्यं साक्षाद् देवो महेश्वरः ॥ १९ ॥

The auspicious Yamunā, the daughter of Sūrya and well known in the three worlds has arrived there in the form of a river. Lord Śiva, always resides there. Lord Maheśwara, holding a trident in his hand, always guards the Banyān tree. The gods remain engaged in the protection of the auspicious place.

दुष्प्राप्यं मानुषैः पुण्यं प्रयागं तु युधिष्ठिर ।

देवदानवगन्धर्वा ऋषयः सिद्धचारणाः ।
तदुपस्पृश्य राजेन्द्र स्वर्गलोकमुपासते ॥ २० ॥

Therefore, oh ! Yudhiṣṭhira, the auspicious **Prayāga** is inaccessible for the human beings. Oh ! Indra among the Kings, with the mere touch of the water of the Gaṅgā, the Gods, demons, Gandharvas, Ṛṣis, Siddhas, Cāraṇas and others reach the heaven.

इति श्रीमात्स्ये महापुराणे प्रयागमाहात्म्ये चतुरधिकशततमोऽध्यायः ॥

Thus the 104th Adhyāya of Matsya Purāṇa dealing with the Mahimās of Prayāga comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीमत्स्यपुराणम्

Śrī Matsya Purāṇam

पञ्चाधिकशततमोऽध्यायः – Adhyāya - 105

Ślokas 1 to 23

मार्कण्डेय उवाच—

Mārkaṇḍeya said :

शृणु राजन् प्रयागस्य माहात्म्यं पुनरेव च ।
यच्छ्रुत्वा सर्वपापेभ्यो मुच्यते नात्र संशयः ॥ १ ॥

Oh ! King, you again listen to the glory of **Prayāga**. By listening to the same all the sins are washed out and there is no doubt about it.

आर्तानां हि दरिद्राणां निश्चितव्यवसायिनाम् ।
स्थानमुक्तं प्रयागं तु नाख्येयं तु कदाचन ॥ २ ॥

For the people suffering variously, the poor and for the welfare of those engaged in various types of trades, the region of **Prayāga** is said to be the best. This fact should not be revealed to anyone.

व्याधितो यदि वा दीनो वृद्धो वापि भवेन्नरः ।
गङ्गायमुनयोर्मध्ये यस्तु प्राणान् परित्यजेत् ॥ ३ ॥

It is said by the supreme ṛṣis that when an ailing person, a miserable one or the one having been overpowered by old age, ends his life at the confluence of the Gaṅgā, Yamunā, then

दीप्तकाञ्चनवर्णाभैर्विमानैः सूर्यवर्चसैः ।
गन्धर्वाप्सरसां मध्ये स्वर्गे मोदति मानवः ।
ईप्सितांल्लभते कामान् वदन्ति ऋषिपुङ्गवाः ॥ ४ ॥

he mounting over the glittering divine chariots having the lusture of the Sun, reach the heaven and enjoys all the pleasures with the Gandharvas and Apsarās in the heaven. While living there, he achieves all the desires. This is the statement of the great ṛṣis.

सर्वरत्नमयैर्दिव्यैर्नानाध्वजसमाकुलैः ।
वराङ्गनासमाकीर्णैर्मोदते शुभलक्षणैः ॥ ५ ॥

There in the heaven, he boarding the divine chariot studded with gems, having flag of different colours, crowded by the Apsarās, having auspicious symbols.

गीतवाद्यविनिर्घोषैः प्रसुप्तः प्रतिबुध्यते ।
यावन्न स्मरते जन्म तावत् स्वर्गे महीयते ॥ ६ ॥

Enjoys all the pleasures and is woken up from sleep with the playing of the auspicious and sweet music.

Thus he remains in the heaven till he remembers his earlier birth.

ततः स्वर्गात् परिभ्रष्टः क्षीणकर्मा दिवश्च्युतः ।
हिरण्यरत्नसम्पूर्णे समृद्धे जायते कुले ।
तदेव स्मरते तीर्थं स्मरणात् तत्र गच्छति ॥ ७ ॥

Thereafter with the decline of his merits, he falls from the heaven. Thus having been relieved of the heaven, the Jīva, is born in a prosperous race possessing enough of gold and gems. In due course of time, he is reminded of the same birth as a result of which has again to travel to the **Prayāga** again.

देशस्थो यदि वारण्ये विदेशस्थोऽथवा गृहे ।
प्रयागं स्मरमाणोऽपि यस्तु प्राणान् परित्यजेत् ।
ब्रह्मलोकमवाप्नोति वदन्ति ऋषिपुङ्गवाः ॥ ८ ॥

The excellent sages say, that irrespective of a person being in the foreign land or in his own country, in the house, or in the forest, in case he remembers **Prayāga**, while meeting his end, he surely achieves Brahmaloka.

सर्वकामफला वृक्षा मही यत्र हिरण्मयी ।
ऋषयो मुनयः सिद्धास्तत्र लोके स गच्छति ॥ ९ ॥

He proceeds to such a region, where the land is of Gold, where the trees yield fruits as per the desires of the people and which happens to be the dwelling place of the ṛṣis, sages and the Siddhas.

स्त्रीसहस्रावृते रम्ये मन्दाकिन्यास्तटे शुभे ।
मोदते ऋषिभिः सार्धं सुकृतेनेह कर्मणा ॥ १० ॥

He, with the influence of the deeds performed by him during this birth, enjoy all the pleasures over the bank of the Mandākini river getting associated with thousands of damsels.

सिद्धचारणगन्धर्वैः पूज्यते दिवि दैवतैः ।
ततः स्वर्गात् परिभ्रष्टो जम्बूद्वीपपतिर्भवेत् ॥ ११ ॥

He, in the heaven adored by the Gods, Siddhas, Cāraṇas and Gandharvas. Then at the decline of his merits, falling from the heaven, he becomes the Lord of Jambudwīpa on Earth.

ततः शुभानि कर्माणि चिन्तयानः पुनः पुनः ।
गुणवान् वित्तसम्पन्नो भवतीह न संशयः ॥ १२ ॥

During this birth, he is remembered again and again of his auspicious deeds, as a result of which he surely becomes meritorious and possesses all the riches. Such a person follows the truthful dharma with his action, thought and behaviour.

कर्मणा मनसा वाचा सत्यधर्मप्रतिष्ठितः ।
गङ्गायमुनयोर्मध्ये यस्तु गां सम्प्रयच्छति ।
स गोरोमसमाब्दानि लभते स्वर्गमुत्तमम् ॥ १३ ॥

A person who gives away a cow in charity, while performing the welfare ceremonies at the confluence of the Gaṅgā and Yamunā, or does something for the pleasure of the Pitṛs or after the adoration of the God, he remains in the heaven for the number of years, comparable with the hair on the body of the cow.

स्वकार्ये पितृकार्ये वा देवताभ्यर्चनेऽपि वा ।
यस्तु गां प्रतिगृह्णाति गङ्गायमुनसंगमे ॥ १४ ॥

सुवर्णमणिमुक्ताश्च यदि वान्यत् परिग्रहम् ।
विफलं तस्य तत्तीर्थं यावत् तद्धनमश्नुते ॥ १५ ॥

In case a person receives a cow in charity, receives gold, gems, beads or any other materials, as charity then till such time the relevant riches remain with him, his tīrtha upto that time becomes infructious.

एवं तीर्थे न गृह्णीयात् पुण्येष्वायतनेषु च ।
निमित्तेषु च सर्वेषु ह्यप्रमत्तो भवेद् द्विजः ॥ १६ ॥

In this way it would not be appropriate for a pilgrim to accept charities in the place of pilgrimage, the auspicious temple of a god or one auspicious occasions. A Brāhmaṇa in this connection should remain especially alert.

कपिलां पाटलावर्णां यस्तु धेनुं प्रयच्छति ।
स्वर्णशृङ्गीं रौप्यखुरां कांस्यदोहां पयस्विनीम् ॥ १७ ॥

A person who at **Prayāga** intends to donate a tawny coloured milch cow, with the horns covered with Gold and hoofs covered with silver sheets, with a milking pot of branze,

प्रयागे श्रोत्रियं सन्तं ग्राहयित्वा यथाविधि ।
शुक्लांबरधरं शान्तं धर्मज्ञं वेदपारगम् ॥ १८ ॥

at the confluence of Gaṅgā and Yamunā then such a cow should be given to such a Brāhmaṇa who should be śrotriya, having noble temperment,

सा गौस्तस्मै प्रदातव्या गङ्गायमुनसंगमे ।
वासांसि च महार्हाणि रत्नानि विविधानि च ॥ १९ ॥

Wearing white costumes, peaceful, religious minded and is well versed in all the Vedas. The previous costumes, several types of gems and diamonds should also be given with the cow.

यावद् रोमाणि तस्या गोः सन्ति गात्रेषु सत्तम ।
तावद् वर्षसहस्राणि स्वर्गलोके महीयते ॥ २० ॥

Oh ! best of the Kings, one remains lodged in the heaven for the number of years, equivalent to the hair on the body of the cow.

यत्रासौ लभते जन्म सा गौस्तस्याभिजायते ।
न च पश्यति तं घोरं नरकं तेन कर्मणा ।
उत्तरान् स कुरून् प्राप्य मोदते कालमक्षयम् ॥ २१ ॥

Thereafter, whereever he is born, the cow is also born with him, with the influence of the auspicious deed, a person does not have even to look at the hell.

गवां शतसहस्रेभ्यो दद्यादेकां पयस्विनीम् ।
पुत्रान् दारांस्तथा भृत्यान् गौरेका प्रति तारयेत् ॥ २२ ॥

On the contrary, he enjoys all the pleasures in the Uttara Kuru country. The giving of milch cow is far better than the giving away of the lakhs of cows, because such a cow redeems, the sons, women and even the servants.

तस्मात् सर्वेषु दानेषु गोदानं तु विशिष्यते ।
दुर्गमे विषमे घोरे महापातकसम्भवे ।
गौरेव कुरुते रक्षां तस्माद् देया द्विजोत्तमे ॥ २३ ॥

This is the reason, that all the charities, the giving away in charity of a cow, has the special significance. It is the cow alone, which can protect a person, at the inaccessible places, in terrific situations, or at the times of the committing of a grave sin. Therefore a person should give away in charity a cow to the best of brāhmaṇa.

इति श्रीमात्स्ये महापुराणे प्रयागमाहात्म्ये पञ्चाधिकशततमोऽध्यायः ॥

Thus the 105th Adhyāya of Matsya Purāṇa dealing with the Mahimās of Prayāga comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

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॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीमत्स्यपुराणम्

Śrī Matsya Purāṇam

षडधिकशततमोऽध्यायः – Adhyāya - 106

Ślokas 1 to 56

युधिष्ठिर उवाच— Yudhiṣṭhira said :

यथा यथा प्रयागस्य माहात्म्यं कथ्यते त्वया ।
तथा तथा प्रमुच्येऽहं सर्वपापैर्न संशयः ॥ १ ॥

With the narration of the glory of **Prayāga**, I am getting relieved, gradually of my all sins. There is no doubt in this.

भगवन् केन विधिना गन्तव्यं धर्मनिश्चयैः ।
प्रयागे यो विधिः प्रोक्तस्तन्मे ब्रूहि महामुने ॥ २ ॥

Oh ! Great Sage, how should a person having deep faith in dharma, go on pilgrimage to **Prayāga**. You kindly speak out the method prescribed in the scripture for the purpose.

मार्कण्डेय उवाच— Mārkaṇḍeya said :

कथयिष्यामि ते राजंस्तीर्थयात्राविधिक्रमम् ।
आर्षेण विधिनानेन यथादृष्टं यथाश्रुतम् ॥ ३ ॥

Oh ! King, I am speaking out the method of visiting **Prayāga**, as has been seen or heard by me about visiting **Prayāga** Tīrtha.

प्रयागतीर्थं यात्रार्थी यः प्रयाति नरः क्वचित् ।
बलीवर्दसमारूढः शृणु तस्यापि यत् फलम् ॥ ४ ॥

A person from which-ever place proceeds on pilgrimage, riding over a bull, you listen the merit that is received by him for the purpose.

नरके वसते घोरे गवां क्रोधो हि दारुणः ।
सलिलं न च गृह्णन्ति पितरस्तस्य देहिनः ॥ ५ ॥

Such a person is the destroyer of the bred of cows and as such the Pitṛs do not accept the oblation of water, offered by such a person. Because the anger of the cows is quite terrific.

यस्तु पुत्रांस्तथा बालान् स्नापयेत् पाययेत् तथा ।
यथात्मना तथा सर्वं दानं विप्रेषु दापयेत् ॥ ६ ॥

A person who appropriately makes his sons and grandsons to take bath at **Prayāga** consumes the water of Gaṅgā and gives away the charities to the Brāhmaṇas like himself, he enjoys the merits of visiting the sacred place.

ऐश्वर्यलोभान्मोहाद् वा गच्छेद् यानेन यो नरः ।
निष्फलं तस्य तत् तीर्थं तस्माद् यानं विवर्जयेत् ॥ ७ ॥

A person for the sake of greed, or out of delusion, sitting over vehicle takes to pilgrimage in Prayāga, for him that pilgri-

mage is destroyed or becomes infructuous. Therefore the use of the vehicle should be discarded.

गङ्गायमुनयोर्मध्ये यस्तु कन्यां प्रयच्छति ।
आर्षेणैव विवाहेन यथाविभवसम्भवम् ॥ ८ ॥

A person who donates a daughter as prescribed in the scriptures or by the ṛṣis, according to his own means, he does not have to face the hell because of the merit of the same.

न स पश्यति तं घोरं नरकं तेन कर्मणा ।
उत्तरान् स कुरून् गत्वा मोदते कालमक्षयम् ।
पुत्रान् दारांश्च लभते धार्मिकान् रूपसंयुतान् ॥ ९ ॥

On the other hand, he reaching the country of Uttara Kuru, enjoys all the pleasures for all times to come. Besides this, he also achieves the religious minded sons and besides a beautiful wife,

तत्र दानं प्रकर्तव्यं यथाविभवसम्भवम् ।
तेन तीर्थफलं चैव वर्धते नात्र संशयः ।
स्वर्गे तिष्ठति राजेन्द्र यावदाभूतसम्प्लवम् ॥ १० ॥

Therefore, oh ! Lord of Kings, one should give away the charities in **Prayāga** according to one's own means and by doing so, the merit of the visit to the sacred place is increased. The donor lives in the heaven upto the time of dissolution.

वटमूलं समासाद्य यस्तु प्राणान् विमुञ्चति ।
सर्वलोकानतिक्रम्य रुद्रलोकं स गच्छति ॥ ११ ॥

A person, who meets with death under the Akshaya Vaṭa at **Prayāga**, he discarding all the auspicious lokas reaches the abode of Rudra.

तत्र ते द्वादशादित्यास्तपन्ते रुद्रसंश्रिताः ।
निर्दहन्ति जगत् सर्वं वटमूलं न दह्यते ॥ १२ ॥

At the time of dissolution twelve Ādityas taking refuge in Rudra, start issuing lusture, they all reduce the entire universe to ashes, but they are unable to cause any harm to Akshaya Vaṭa.

नष्टचन्द्रार्कभुवनं यदा चैकार्णवं जगत् ।
स्थीयते तत्र वै विष्णुर्यजमानः पुनः पुनः ॥ १३ ॥

When at the time of dissolution, the Sun, the Moon and all the fourteen Bhuvanas, get destroyed, and the entire universe is drowned in water, at that time also Lord Śrī Viṣṇu, remains present at **Prayāga**, keeps on performing the Yajña again and again.

देवदानवगन्धर्वा ऋषयः सिद्धचारणाः ।
सदा सेवन्ति तत् तीर्थं गङ्गायमुनसङ्गमम् ॥ १४ ॥

All the gods, Gandharvas, Ṛṣis, Siddhas and Chāraṇas always serve at the confluence of the Gaṅgā and Yamunā.

ततो गच्छेत राजेन्द्र प्रयागं संस्तुवंश्च यत् ।
यत्र ब्रह्मादयो देवा ऋषयः सिद्धचारणाः ॥ १५ ॥

Therefore, oh ! Indra, among the Kings, the place where reciting the praise of **Prayāga**, the gods like Brahma and others, Siddhas, Chāraṇas,

लोकपालाश्च साध्याश्च पितरो लोकसम्मताः ।
सनत्कुमारप्रमुखास्तथैव परमर्षयः ॥ १६ ॥

Lokapālas, Sādhya-gaṇas, the manes, **Sanat-Kumaras** and other ṛṣis, like Aṅgira, Maharṣis and other Brahmarṣis

अङ्गिरः प्रमुखाश्चैव तथा ब्रह्मर्षयः परे ।
तथा नागाः सुपर्णाश्च सिद्धाश्च खेचराश्च ये ॥ १७ ॥

Nāgas, Garuḍa and other birds, Siddhas, the creatures flying in the sky, the oceans, rivers, mountains, serpents,

सागराः सरितः शैला नागा विद्याधराश्च ये ।
हरिश्च भगवानास्ते प्रजापतिपुरःसरः ॥ १८ ॥

Vidyādharas and Śrī Hari with Brāhmaṇa, always reside here, therefore one should always visit **Prayāga**.

गङ्गायमुनयोर्मध्ये पृथिव्या जघनं स्मृतम् ।
प्रयागं राजशार्दूल त्रिषु लोकेषु विश्रुतम् ।
ततः पुण्यतमं नास्ति त्रिषु लोकेषु भारत ॥ १९ ॥

Oh ! Bhārata, **Prayāga** is quite famous in the three lokas. Therefore, there is no other merit bigger than visiting Prayāga in the three worlds.

श्रवणात् तस्य तीर्थस्य नामसंकीर्तनादपि ।
मृत्तिकालम्भनाद् वापि नरः पापात् प्रमुच्यते ॥ २० ॥

With the mere uttering of the name of **Prayāga**, by reciting its name or with the mere touch of its dust, a person is relieved of all his sins.

तत्राभिषेकं यः कुर्यात् संगमे शंसितव्रतः ।
तुल्यं फलमवाप्नोति राजसूयाश्वमेधयोः ॥ २१ ॥

A person performing Vratas, where has a dip in the confluence, he earns the merits of performing the Rājasūya or Aśamedha sacrifice.

न वेदवचनात् तात न लोकवचनादपि ।
मतिरुत्क्रमणीया ते प्रयागमरणं प्रति ॥ २२ ॥

Oh ! dear one, therefore, neither because of any prescription of the Vedas, nor because of the pressure from the people, You should not change your ideas about the death in **Prayāga**.

दश तीर्थसहस्राणि तिस्रः कोट्यस्तथापराः ।
तेषां सांनिध्यमत्रैव ततस्तु कुरुनन्दन ॥ २३ ॥

Then ten thousand prominent sacred places on Earth, dwell in **Prayāga** alone, oh ! Son of the Kuru dynasty.

या गतिर्योगयुक्तस्य सत्यस्थस्य मनीषिणः ।
सा गतिस्त्यजतः प्राणान् गङ्गायमुनसङ्गमे ॥ २४ ॥

A person who meets with his death at the confluence of the Gaṅgā and the Yamunā, he achieves beautitude as is achieved by a truthful person well-versed in Yoga.

न ते जीवन्ति लोकेऽस्मिंस्तत्र तत्र युधिष्ठिर ।
ये **प्रयागं** न सम्प्राप्तास्त्रिषु लोकेषु वञ्चिताः ॥ २५ ॥

Oh ! Yudhiṣṭhira, the persons who have not made a pilgrimage to **Prayāga**, they seem to have been cheated in the three worlds and their life in this world is of no consequence.

एवं दृष्ट्वा तु तत् तीर्थं **प्रयागं** परमं पदम् ।
मुच्यते सर्वपापेभ्यः शशाङ्क इव राहुणा ॥ २६ ॥

Thus, by having a look at this Tīrtha resembling the final emancipation, a person is relieved of all the sins, in the same way as the Moon is redeemed after the Eclipse.

कम्बलाश्वतरौ नागौ यमुना दक्षिणे तटे ।
तत्र स्नात्वा च पीत्वा च सर्वपापैः प्रमुच्यते ॥ २७ ॥

The two mountains known by the name of Kambala and Aśwatara, live on the Eastern bank of Yamunā. Therefore, a person, by taking a bath there is relieved of all the sins.

तत्र गत्वा च संस्थानं महादेवस्य विश्रुतम् ।
नरस्तारयते सर्वान् दश पूर्वान् दशापरान् ॥ २८ ॥

By making a pilgrimage to the place of Mahādeva at Prayāga, a person redeems his ten past and ten future generations.

कृत्वाभिषेकं तु नरः सोऽश्वमेधफलं लभेत् ।
स्वर्गलोकमवाप्नोति यावदाभूतसम्प्लवम् ॥ २९ ॥

A person who takes a bath there, he enjoys the merit for performing an Aśwamedha sacrifice and he lives in the heaven till the time of dissolution.

पूर्वपार्श्वे तु गङ्गायास्त्रिषु लोकेषु भारत ।
कूपं चैव तु सामुद्रं प्रतिष्ठानं च विश्रुतम् ॥ ३० ॥

Oh ! Bharata, on the Eastern bank of the Gaṅgā, there is an oceanic well which is well known in the three worlds besides Pratiṣṭhānapura (Jhānsi)

ब्रह्मचारी जितक्रोधस्त्रिरात्रं यदि तिष्ठति ।
सर्वपापविशुद्धात्मा सोऽश्वमेधफलं लभेत् ॥ ३१ ॥

In case a person spends three nights there, performing Brahmacharya controlling all the senses, his soul is freed from all the sins and he gets purified and attains the reward for performing of the Aśwamedha sacrifice.

उत्तरेण प्रतिष्ठानाद् भागीरथ्यास्तु पूर्वतः ।
हंसप्रपतनं नाम तीर्थं त्रैलोक्यविश्रुतम् ॥ ३२ ॥

Oh ! Bharata, on the Eastern bank of Bhāgīrathī to the North of Pratiṣṭhānapura (Jhānsi) there is a sacred place known by the name of Haṁsaprapatana, well known in the three worlds.

अश्वमेधफलं तस्मिन् स्नानमात्रेण भारत ।
यावच्चन्द्रश्च सूर्यश्च तावत् स्वर्गे महीयते ॥ ३३ ॥

By merely taking a bath there, one achieves the merit of performing the Aśwamedha Sacrifice and the person concerned is established in the heaven, till the Sun and the Moon last.

उर्वशीरमणे पुण्ये विपुले हंसपाण्डुरे ।
परित्यजति यः प्राणान् शृणु तस्यापि यत् फलम् ॥ ३४ ॥

Similarly, a person who ends his life at Ūrvaśīramaṇa or Haṁsapāṇḍura – the auspicious places, you listen about the merits earned by him.

षष्टिवर्षसहस्राणि षष्टिवर्षशतानि च ।
सेव्यते पितृभिः सार्धं स्वर्गलोके नराधिप ॥ ३५ ॥

He is served with the Pitṛs for sixty six thousand years and in the heavens, he always looks at Ūrvaśī.

उर्वशीं तु सदा पश्येत् स्वर्गलोके नरोत्तम ।
पूज्यते सततं पुत्र ऋषिगन्धर्वकिन्नरैः ॥ ३६ ॥

Oh ! Son, at the same time, the Sage Yudhiṣṭhira, Gandharvas and Kinnaras adore him.

ततः स्वर्गात् परिभ्रष्टः क्षीणकर्मा दिवश्च्युतः ।
उर्वशीसदृशीनां तु कन्यानां लभते शतम् ॥ ३७ ॥

After the decline of his merits, he becomes the ruler of ten housand villages. He remaining with thousands of damsels,

मध्ये नारीसहस्राणां बहूनां च पतिर्भवेत् ।
दशग्रामसहस्राणां भोक्ता भवति भूमिपः ॥ ३८ ॥

serves as a husband to them. A hundred daughters resembling Ūrvaśī are born to them.

काञ्चीनूपुरशब्देन सुप्तोऽसौ प्रतिबुध्यते ।
भुक्त्वा तु विपुलान् भोगांस्तत्तीर्थं भजते पुनः।। ३९ ।।

He is waken up with gingling sound of the anklets and waist bands. Thus enjoying enormous pleasures, he again makes a pilgrimage to **Prayāga**.

शुक्लाम्बरधरो नित्यं नियतः संयतेन्द्रियः ।
एककालं तु भुञ्जानो मासं भूमिपतिर्भवेत् ।। ४० ।।

A person who lives in **Prayāga**, clad in white costumes, controlling all the senses and following all the rules, consuming food once in a day, he becomes a King in many births.

सुवर्णालंकृतानां तु नारीणां लभते शतम् ।
पृथिव्यामासमुद्रायां महाभूमिपतिर्भवेत् ।। ४१ ।।

He becomes an emperor of the land upto the ocean. He achieves hundreds of damsels decorated with gold ornaments.

धनधान्यसमायुक्तो दाता भवति नित्यशः ।
भुक्त्वा तु विपुलान् भोगांस्तत्तीर्थं भजते पुनः।। ४२ ।।

Then he achieving all the riches and cereals, performs charities only. Thus enjoying all the worldly pleasures for long, he again make a pilgrimage to **Prayāga**.

अथ संध्यावटे रम्ये ब्रह्मचारी जितेंद्रियः ।
उपवासी शुचिः संध्यां ब्रह्मलोकमवाप्नुयात् ।। ४३ ।।

Thereafter, he remaining without food, observing Brahmacharya, performs sandhyā. Ultimately he attains the regions of Brahmā.

कोटितीर्थं समासाद्य यस्तु प्राणान् परित्यजेत् ।
कोटिवर्षसहस्राणां स्वर्गलोके महीयते ॥ ४४ ॥

One who meets the end of his life at Koṭi Tīrtha, he remains in the heaven for thousands of crores of years.

ततः स्वर्गात् परिभ्रष्टः क्षीणकर्मा दिवश्च्युतः ।
सुवर्णमणिमुक्ताढ्यकुले जायेत रूपवान् ॥ ४५ ॥

After the decline of the merits, he falls from the heaven and then taking to a beautiful form, adorned with gold ornaments studded with gems is reborn in a high family.

ततो भोगवतीं गत्वा वासुकेरुत्तरेण तु ।
दशाश्वमेधकं नाम तीर्थं तत्रापरं भवेत् ॥ ४६ ॥

कृताभिषेकस्तु नरः सोऽश्वमेधफलं लभेत् ।
धनाढ्यो रूपवान् दक्षो दाता भवति धार्मिकः॥ ४७ ॥

A person who takes his bath there, he earns the merit of performing the Aśwamedha sacrifice. He possessing all the riches and beauty, becomes a donor, clever and a religious minded one.

चतुर्वेदेषु यत् पुण्यं यत् पुण्यं सत्यवादिषु ।
अहिंसायां तु यो धर्मो गमनादेव तत् फलम् ॥ ४८ ॥

The merit one earns with the study of all the Vedas, as well as with the speaking of the truth, and the following of the ahimsā-vrata all the said reward is achieved with the merit of pilgrimage to **Prayāga**.

कुरुक्षेत्रसमा गङ्गा यत्र यत्रावगाह्यते ।
कुरुक्षेत्राद् दशगुणा यत्र विन्ध्येन संगता ॥ ४९ ॥

Wherever a person takes a bath in the Gaṅgā, the Gaṅgā there yields reward like Kurukṣetra. But when it is associated with the Vindhya Mountain, the Gaṅgā then bestows merit ten times greater than Kurukṣetra.

यत्र गङ्गा महाभागा बहुतीर्था तपोधना ।
सिद्धक्षेत्रं हि तज्ज्ञेयं नात्र कार्या विचारणा ॥ ५० ॥

The most auspicious and meritorious Gaṅgā flows through the several sacred places, such places should be treated as Siddha-Kṣetras. There is no scope of thinking otherwise.

क्षितौ तारयते मर्त्यान् नागांस्तारयतेऽप्यधः ।
दिवि तारयते देवांस्तेन त्रिपथगा स्मृता ॥ ५१ ॥

The Gaṅgā redeems the humans on Earth, the serpents in the nether world and the gods in the heaven. Because of this, She is called Tripathagā.

यावदस्थीनि गङ्गायां तिष्ठन्ति हि शरीरिणः ।
तावद् वर्षसहस्राणि स्वर्गलोके महीयते ॥ ५२ ॥

The period upto which the bońes of the dead remain lodged in the Gaṅgā, for the same number of years the persons remains lodged in the heaven.

ततः स्वर्गात् परिभ्रष्टो जम्बूद्वीपपतिर्भवेत् ।
तीर्थानां तु परं तीर्थं नदीनां तु महानदी ।
मोक्षदा सर्वभूतानां महापातकिनामपि ॥ ५३ ॥

Thereafter falling from the heaven with the decline of merit, he becomes the Lord of Jambūdwīpa, Gaṅgā happens to be the best of all the holy places, the great auspicious river of all the rivers and washes away the greatest of the sins, besides the bestower of the Moksha.

सर्वत्र सुलभा गङ्गा त्रिषु स्थानेषु दुर्लभा ।
गङ्गाद्वारे प्रयागे च गङ्गासागरसंगमे ।
तत्र स्नात्वा दिवं यान्ति ये मृतास्तेऽपुनर्भवाः ॥ ५४ ॥

Though the Gaṅgā is found at several places, but it is inaccessible at Haridwāra. Prayāga as well as the confluence of Gaṅgāsāgara. By having a bath at these places, the people reach the heaven and those who meet with their end here, they are freed from rebirth.

सर्वेषामेव भूतानां पापोपहतचेतसाम् ।
गतिमन्विष्यमाणानां नास्ति गङ्गासमा गतिः ॥ ५५ ॥

Those, whose minds have been over-powered with sins and one struggling from redemption, for all of them there is no other go except the Gaṅgā.

पवित्राणां पवित्रं च मङ्गलानां च मङ्गलम् ।
महेश्वरशिरोभ्रष्टा सर्वपापहरा शुभा ॥ ५६ ॥

Having fallen from the locks of hair of Lord Śiva, the auspicious Gaṅgā, washes away all the sins. She is the most auspicious one out of all the auspicious rivers and is the form of welfare.

इति श्रीमात्स्ये महापुराणे षडधिकशततमोऽध्यायः ॥

Thus the 106th Adhyāya of Matsya Purāṇa dealing with the Mahimās of Prayāga comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीमत्स्यपुराणम्

Śrī Matsya Purāṇam

सप्ताधिकशततमोऽध्यायः – Adhyāya - 107

Description of the various places of sacred nature at Prayāga

Ślokas 1 to 21

मार्कण्डेय उवाच— Mārkaṇḍeya said :

शृणु राजन् प्रयागस्य माहात्म्यं पुनरेव तु ।
यच्छ्रुत्वा सर्वपापेभ्यो मुच्यते नात्र संशयः ॥ १ ॥

Oh ! King, you listen once again the glory of the sacred places of Prayāga, listening to which a person is surely relieved of all the sins. There is no doubt about it.

मानसं नाम तीर्थं तु गङ्गाया उत्तरे तटे ।
त्रिरात्रोपोषितो स्नात्वा सर्वकामानवाप्नुयात् ॥ २ ॥

Over the northern bank of the Gaṅgā, there is a Tīrtha known as Mānasa. By fasting there for three nights, a person who lives there, gets all his desires fulfilled.

गोभूहिरण्यदानेन यत् फलं प्राप्नुयान्नरः ।
स तत्फलमवाप्नोति तत् तीर्थं स्मरते पुनः ॥ ३ ॥

The reward a person gets by giving away in charity, the cow, land and the Earth, the same reward is achieved by merely remembering that Mānasa Tīrtha.

अकामो वा सकामो वा गङ्गायां यो विपद्यते ।
मृतस्तु लभते स्वर्गं नरकं च न पश्यति ॥ ४ ॥

A person who dies in the current of the Gaṅgā, with or without any desire, he proceeds to the heaven and he does not have to look at the hell.

अप्सरोगणसंगीतैः सुप्तोऽसौ प्रतिबुद्ध्यते ।
हंससारसयुक्तेन विमानेन स गच्छति ।
बहुवर्षसहस्राणि स्वर्गं राजेन्द्र भुञ्जते ॥ ५ ॥

He proceeds on to Devaloka boarding plane driven by swans and carnes. He is woken up there with the sweet songs of the apsarās, oh ! King, thus he enjoys the comforts of the heaven for thousand years.

ततः स्वर्गात् परिभ्रष्टः क्षीणकर्मा दिवश्च्युतः ।
सुवर्णमणिमुक्ताढ्ये जायते विपुले कुले ॥ ६ ॥

Then with the decline of his merits, he falls from the heaven and is reborn in a high race possessing enough of gems, jewels and beads.

षष्टितीर्थसहस्राणि षष्टितीर्थशतानि च ।
माघमासे गमिष्यन्ति गङ्गायमुनसंगमम् ॥ ७ ॥

In the month of Māgha, Sixty six thousand tīrthas assemble at the confluence of the Gaṅgā and the Yamunā.

गवां शतसहस्रस्य सम्यग्दत्तस्य यत् फलम् ।
प्रयागे माघमासे तु त्र्यहःस्नानात्तु तत् फलम् ॥ ८ ॥

Therefore a person who achieves the merit of giving away in charity a laksh of cows, the same merit is achieved by a person by taking a bath at the confluence of Gaṅgā and Yamunā at Prayāga.

गङ्गायमुनयोर्मध्ये कर्षाग्निं यस्तु साधयेत् ।
अहीनाङ्गो ह्यरोगश्च पञ्चेन्द्रियसमन्वितः ॥ ९ ॥

A person who performs tapas at the confluence of Gaṅgā and Yamunā with the burning of the cow dung cakes his all the five sens organs become healthy and the five organs of activating are well grown.

यावन्ति रोमकूपाणि तस्य गात्रेषु देहिनः ।
तावद् वर्षसहस्राणि स्वर्गलोके महीयते ॥ १० ॥

He lives in the heaven for the number of years equivalent to the number of hairpits over his body.

ततः स्वर्गात् परिभ्रष्टो जम्बूद्वीपपतिर्भवेत् ।
स भुक्त्वा विपुलान् भोगांस्तत्तीर्थं स्मरते पुनः ॥ ११ ॥

With the decline of the merits, he falling from the heaven, becomes the Lord of Jambudwīpa, where, he, enjoying all the comforts, again remember the holy place of **Prayāga** and then he reaches there.

जलप्रवेशं यः कुर्यात् सङ्गमे लोकविश्रुते ।
राहुग्रस्ते तथा सोमे विमुक्तः सर्वकिल्बिषैः ॥ १२ ॥

At the time of Lunar Eclipse, a person who enters the water of the confluence of the Gaṅgā and Yamunā, he getting relieved of all the sins.

सोमलोकमवाप्नोति सोमेन सह मोदते ।
षष्टिवर्षसहस्राणि स्वर्गलोके महीयते ॥ १३ ॥

Achieves the abode of the Moon and enjoys all the pleasures of the Moon. Again he lives in the heaven for sixty thousand years, served by the ṛṣis and the Gandharvas.

स्वर्गे च शक्रलोकेऽस्मिनृषिगन्धर्वसेविते ।
परिभ्रष्टस्तु राजेन्द्र समृद्धे जायते कुले ॥ १४ ॥

He is then established in the Indraloka. Oh Indra, among the rulers, after falling from the heaven, he is reborn in a high family.

अधःशिरास्तु यो ज्वालामूर्ध्वपादः पिबेन्नरः ।
शतवर्षं सहस्राणि स्वर्गलोके महीयते ॥ १५ ॥

Oh ! Rājendra, the one who, inhales the fire at **Prayāga**, raising his feet upwards and the head on the ground, he gets established in the heaven for a laksh of years.

परिभ्रष्टस्तु राजेन्द्र सोऽग्निहोत्री भवेन्नरः ।
भुक्त्वा तु विपुलान् भोगांस्तत्तीर्थं भजते पुनः॥ १६ ॥

Then falling from the heaven he becomes an Agnihotri on Earth. Then he, enjoying enormous pleasures here, again goes to **Prayāga**.

यः स्वदेहं तु कर्तित्वा शकुनिभ्यः प्रयच्छति ।
विहगैरुपभुक्तस्य शृणु तस्यापि यत् फलम् ॥ १७ ॥

A person who removing the flesh out of his body, feeds the birds with it, then you listen to the merit such a person earns because of his doing.

शतं वर्षसहस्राणां सोमलोके महीयते ।
तस्मादपि परिभ्रष्टो राजा भवति धार्मिकः ॥ १८ ॥

He is established in the abode of the Moon for a laksh of years. After his fall from there, he becomes a meritorious King.

गुणवान् रूपसम्पन्नो विद्वांश्च प्रियवाचकः ।
भुक्त्वा तु विपुलान् भोगांस्तत्तीर्थं भजते पुनः॥ १९ ॥

With religious mind, possessing enough of beauty and the intelligence besides being sweet longued. Thereafter enjoying enough of pleasures there, he again visits the sacred place of **Prayāga**.

यामुने चोत्तरे कूले प्रयागस्य तु दक्षिणे ।
ऋणप्रमोचनं नाम तत् तीर्थं परमं स्मृतम् ॥ २० ॥

There is a place known as Ṛṇamochana Tīrtha to the right of **Prayāga** and to the north of the Yamunā, which is treated to be the best.

एकरात्रोषितः स्नात्वा ऋणैः सर्वैः प्रमुच्यते ।
स्वर्गलोकमवाप्नोति ह्यनृणश्च सदा भवेत् ॥ २१ ॥

By staying there for a night and by taking a bath there a person is relieved of all the debts. Having being relieved of all the debts, he proceeds to the heaven.

इति श्रीमात्स्ये महापुराणे प्रयागमाहात्म्ये सप्ताधिकशततमोऽध्यायः ॥

Thus the 107th Adhyāya of Matsya Purāṇa dealing with the Mahimās of Prayāga comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीमत्स्यपुराणम्

Śrī Matsya Purāṇam

अष्टाधिकशततमोऽध्यायः – Adhyāya - 108

Ślokas 1 to 35

युधिष्ठिर उवाच— Yudhiṣṭhira said :

एतच्छ्रुत्वा प्रयागस्य यत् त्वया परिकीर्तितम् ।
विशुद्धं मेऽद्य हृदयं प्रयागस्य तु कीर्तनात् ॥ १ ॥

Oh ! Lord, you have narrated the glory of **Prayāga** and by listening to the same and by reciting its name, heart has been purified.

अनाशकफलं ब्रूहि भगवंस्तत्र कीदृशम् ।
यं च लोकमवाप्नोति विशुद्धः सर्वकिल्बिषैः ॥ २ ॥

Now you tell me, as to what type of merit one earns by fasting at **Prayāga** and with the influence of the same, one getting free from all the sins, which one of the loka is achieved by a person ?

मार्कण्डेय उवाच— Mārkaṇḍeya said :

शृणु राजन् प्रयागे तु अनाशकफलं विभो ।
प्राप्नोति पुरुषः श्रीमान् श्रद्दधानो जितेन्द्रियः ॥ ३ ॥

Oh ! King possessing all the fortunes, a wise and faithful person, who controlling all the senses, observes fasting, you listen to the merit earned by him.

अहीनाङ्गोऽप्यरोगश्च पञ्चेन्द्रियसमन्वितः ।
अश्वमेधफलं तस्य गच्छतस्तु पदे पदे ॥ ४ ॥

He has all the well developed limbs of the body and free of ailments. All his five organs of senses remain healthy.

कुलानि तारयेद् राजन् दश पूर्वान् दशापरान् ।
मुच्यते सर्वपापेभ्यो गच्छेत् तु परमं पदम् ॥ ५ ॥

He achieves the merit of an aśwamedha sacrifice, by walking every step. He redeems his ten earlier and an equivalent number of future generations. Then he getting exonerated of all the sins achieves the highest positions.

युधिष्ठिर उवाच— Yudhiṣṭhira said :

महाभाग्यं हि धर्मस्य यत् त्वं वदसि मे प्रभो ।
अल्पेनैव प्रयत्नेन बहून् धर्मानवाप्नुते ॥ ६ ॥

Yudhiṣṭhira asked : Oh ! Lord, you are narrating to me the glory of dharma and according to the same, by making small efforts, one achieves enormous merits in dharma. On the other hand, the same dharma can be

अश्वमेधैस्तु बहुभिः प्राप्यते सुव्रतैरिह ।
इमं मे संशयं छिन्धि परं कौतूहलं हि मे ॥ ७ ॥

achieved with the performing of the best of vratas and anuṣṭhānas. I have developed confusion in my mind because of this controversy. Therefore you kindly remove this doubt of my mind because my mind is filled with doubt.

मार्कण्डेय उवाच— Mārkaṇḍeya said :

श्रृणु राजन् महावीर यदुक्तं पद्मयोनिना ।
ऋषीणां संनिधौ पूर्वं कथ्यमानं मया श्रुतम् ॥ ८ ॥

Oh ! King, in earlier times, I have heard the speech of Brahmā which had been made by him before the ṛṣis and the sages. I am repeating the same.

पञ्चयोजनविस्तीर्णं प्रयागस्य तु मण्डलम् ।
प्रविष्टमात्रे तद्भूमावश्वमेधः पदे पदे ॥ ९ ॥

The region of **Prayāga** has been spread over an area of five yojanas. With the mere entry in that land, one achieves merit of performing the Aśwamedha sacrifice at each and every step.

व्यतीतान् पुरुषान् सप्त भविष्यांश्च चतुर्दश ।
नरस्तारयते सर्वान् यस्तु प्राणान् परित्यजेत् ॥ १० ॥

A person who meets with his end at **Prayāga** Tīrtha, he redeems his seven past and an equivalent number of future generations.

एवं ज्ञात्वा तु राजेन्द्र सदा श्रद्धापरो भवेत् ।
अश्रद्दधानाः पुरुषाः पापोपहतचेतसः ।
प्राप्नुवन्ति न तत्स्थानं प्रयागं देवरक्षितम् ॥ ११ ॥

Realising this a person should always remain engaged in serving **Prayāga**. Oh ! Rājendra, a person, who is devoid of faith, whose mind has been overpowered with the sins, such a person can never reach the sacred place **Prayāga**.

युधिष्ठिर उवाच— Yudhiṣṭhira said :

स्नेहाद् वा द्रव्यलोभाद् वा ये तु कामवशं गताः ।
कथं तीर्थफलं तेषां कथं पुण्यफलं भवेत् ॥ १२ ॥

Oh ! Grandsire, the people who reaching **Prayāga** are over-powered by passions or the greed for riches, what type of reward is achieved by them at the Tīrtha

विक्रयी सर्वभाण्डानां कार्याकार्यमजानतः ।
प्रयागे का गतिस्तस्य तन्मे ब्रूहि पितामह ॥ १३ ॥

and what type of merit is achieved by them ? What happens to the persons who are unaware of their duties and the deeds which are prohibited, trade in various types of commodities. You please tell me the same in detail.

मार्कण्डेय उवाच— Mārkaṇḍeya said :

श्रृणु राजन् महागुह्यं सर्वपापप्रणाशनम् ।
मासमेकं तु यः स्नायात् प्रयागे नियतेन्द्रियः ॥ १४ ॥

Oh ! King, the matter is quite secret and is the remover of all the sins. I am going to speak out the same. You listen, a person, who controlling all the senses,

शुचिस्तु प्रयतो भूत्वाहिंसकः श्रद्धयान्वितः ।
मुच्यते सर्वपापेभ्यः स गच्छेत् परमं पदम् ॥ १५ ॥

becoming non-violent, having been filled with faith, with humility and auspicious intentions takes a bath at **Prayāga** for a month, he is relieved of all the sins and earns the highest position.

विश्रम्भघातकानां तु प्रयागे श्रृणु यत् फलम् ।
त्रिकालमेव स्नायीत आहारं भैक्ष्यमाचरेत् ।
त्रिभिर्मासैः स मुच्येत प्रयागे नात्र संशयः ॥ १६ ॥

Hear what **Prayāga** does to a man who treacherously kills another. He undoubtedly frees himself from his sins by living on alms and bathing three times a day, for a period of three months.

अज्ञानेन तु यस्येह तीर्थयात्रादिकं भवेत् ।
सर्वकामसमृद्धस्तु स्वर्गलोके महीयते ।
स्थानं च लभते नित्यं धनधान्यसमाकुलम् ॥ १७ ॥

One who repairs to a holy place unintentionally goes to heaven, and after spending all his store of virtue there, is born in a well-to-do-family.

एवं ज्ञानेन सम्पूर्णः सदा भवति भोगवान् ।
तारिताः पितरस्तेन नरकात् सपितामहाः ॥ १८ ॥

One who goes to a sacred place intentionally, always remains happy and rescues all his ancestors from hell.

धर्मानुसारि तत्त्वज्ञ पृच्छतस्ते पुनः पुनः ।
त्वत्प्रियार्थं समाख्यातं गुह्यमेतत् सनातनम् ॥ १९ ॥

Oh ! incarnation of Dharma and knower of all, in compliance with your repeated enquires, I have unfolded to you, the ancient virtue for your benefit.

युधिष्ठिर उवाच— Yudhiṣṭhira said :

अद्य मे सफलं जन्म अद्य मे तारितं कुलम् ।
प्रीतोऽस्म्यनुगृहीतोऽस्मि दर्शनादेव ते मुने ॥ २० ॥

Oh ! sage, I was not born in vain, my family has been redeemed, I have become delighted by meeting you. Indeed, you have shown me very great kindness.

त्वद्दर्शनात् तु धर्मात्मन् मुक्तोऽहं चाद्य किल्बिषात् ।
इदानीं वेद्मि चात्मानं भगवन् गतकल्मषम् ॥ २१ ॥

Oh ! Pious one, I have been liberated from my sins by meeting you, and I now feel myself sinless.

मार्कण्डेय उवाच— Mārkaṇḍeya said :

दिष्ट्या ते सफलं जन्म दिष्ट्या ते तारितं कुलम् ।
कीर्तनाद् वर्धते पुण्यं श्रुतात् पापप्रणाशनम् ॥ २२ ॥

By your own destiny your soul has become elevated and your family has been redeemed. By the narration of the greatness of **Prayāga** one's store of virtue is increased, and his sins are decreased by listening to it.

युधिष्ठिर उवाच— Yudhiṣṭhira said :

यमुनायां तु किं पुण्यं किं फलं तु महामुने ।
एतन्मे सर्वमाख्याहि यथादृष्टं यथाश्रुतम् ॥ २३ ॥

Oh ! Great Sage, please tell me, as seen or heard by you, the greatness of the Yamunā.

मार्कण्डेय उवाच— Mārkaṇḍeya said :

तपनस्य सुता देवी त्रिषु लोकेषु विश्रुता ।
समाख्याता महाभागा यमुना तत्र निम्नगा ॥ २४ ॥

The Yamunā, the daughter of the Sun, renowned in all the three worlds is known as the great river of that name.

येनैव निःसृता गङ्गा तेनैव यमुनाऽऽगता ।
योजनानां सहस्रेषु कीर्तनात् पापनाशिनी ॥ २५ ॥

The Yamunā has come from the same source of Gaṅgā and she also dispels all sins by the mere utterance of her name from a distance of 1000 yojanas.

तत्र स्नात्वा च पीत्वा च यमुनायां युधिष्ठिर ।
कीर्तनाल्लभते पुण्यं दृष्ट्वा भद्राणि पश्यति ॥ २६ ॥

The virtue is attained by bathing in, drinking the waters and relating the greatnesss of the Yamunā. The sight of her gives happiness.

अवगाह्याथ पीत्वा च पुनात्यासप्तमं कुलम् ।
प्राणांस्त्यजति यस्तत्र स याति परमां गतिम् ॥ २७ ॥

His seven generations are purified by once plunging into the sipping the holy waters and emancipation is obtained by dying there.

अग्नितीर्थमिति ख्यातं यमुनादक्षिणे तटे ।
पश्चिमे धर्मराजस्य तीर्थं तु नरकं स्मृतम् ॥ २८ ॥

On the south of the Yamunā lies the Agni Tīrtha and Dharmarāja Tīrtha. Naraka is situated on her Western bank.

तत्र स्नात्वा दिवं यान्ति ये मृतास्तेऽपुनर्भवाः ।
एवं तीर्थसहस्राणि यमुनादक्षिणे तटे ॥ २९ ॥

One goes to heaven by bathing there, by dying there, he is not born again. Similarly there are thousands of Tīrthas on the Southern bank of Yamunā.

उत्तरेण प्रवक्ष्यामि आदित्यस्य महात्मनः ।
तीर्थं नीरुजकं नाम यत्र देवा सवासवाः ॥ ३० ॥

I am now describing the Tīrtha on the Northern bank known as the Nirañjana Tīrtha of Āditya.

उपासते सदा संध्यां त्रिकालं हि युधिष्ठिर ।
देवाः सेवन्ति तत्तीर्थं ये चान्ये विदुषो जनाः ॥ ३१ ॥

Whereas the devas, along with Indra, perform Sandhyā three times a day and worship the Tīrtha, otherwise men do the same.

श्रद्दधानपरो भूत्वा कुरु तीर्थाभिषेचनम् ।
अन्ये च बहवस्तीर्थाः सर्वपापहराः स्मृताः ।
तेषु स्नात्वा दिवं यान्ति ये मृतास्तेऽपुनर्भवाः ॥ ३२ ॥

You should also get yourself devoutfully sprinkled with its holy water. There are many other Tīrthas, by bathing into which a man goes to heaven. Those who die there are not re-born.

गङ्गा च यमुना चैव उभे तुल्यफले स्मृते ।
केवलं ज्येष्ठभावेन गङ्गा सर्वत्र पूज्यते ॥ ३३ ॥

The Yamunā, too, has been described to be sacred like the holy Gaṅgā, but the latter is held more in veneration, as the older of the two, by all classes everywhere.

एवं कुरुष्व कौन्तेय सर्वतीर्थाभिषेचनम् ।
यावज्जीवकृतं पापं तत्क्षणादेव नश्यति ॥ ३४ ॥

Yudhiṣṭhira, you should sprinkle yourself with the holy waters of each Tīrtha, by doing which all the sins of life will be consumed.

यस्त्विमं कल्य उत्थाय पठते च शृणोति च ।
मुच्यते सर्वपापेभ्यः स्वर्गलोकं स गच्छति ॥ ३५ ॥

One who reads or hears this Māhātmya, in the morning, is freed from all his sins and goes to heaven.

इति श्रीमात्स्ये महापुराणे प्रयागमाहात्म्ये अष्टाधिकशततमोऽध्यायः ॥

Thus the 108th Adhyāya of Matsya Purāṇa dealing with the Mahimās of Prayāga comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीमत्स्यपुराणम्

Śrī Matsya Purāṇam

नवाधिकशततमोऽध्यायः – Adhyāya - 109

Glory of Prayāga in preference of other Tīrthas

Ślokas 1 to 25

मार्कण्डेय उवाच— Mārkaṇḍeya said :

श्रुतं मे ब्रह्मणा प्रोक्तं पुराणे ब्रह्मसम्भवे ।
तीर्थानां तु सहस्राणि शतानि नियुतानि च ।
सर्वे पुण्याः पवित्राश्च गतिश्च परमा स्मृता ॥ १ ॥

Oh ! Rajendra, I have listened to the Purāṇas which were composed by Brahma and which emerged out of his mouth that the number of the sacred places has been spelt out as hundreds, thousands and sometimes lakhs.

सोमतीर्थं महापुण्यं महापातकनाशनम् ।
स्नानमात्रेण राजेन्द्र पुरुषांस्तारयेच्छतम् ।
तस्मात् सर्वप्रयत्नेन तत्र स्नानं समाचरेत् ॥ २ ॥

All of them are auspicious and sacred. By taking a bath in each one of them, a person is said to achieve salvation. Out of all these the Soma Tīrtha is extremely auspicious and is the remover

of all the sins. By merely taking a bath in the Soma, a person redeems a hundred generations. Therefore one should always take a bath there making all efforts.

युधिष्ठिर उवाच— Yudhiṣṭhira said :

पृथिव्यां नैमिषं पुण्यमन्तरिक्षे च पुष्करम् ।
त्रयाणामपि लोकानां कुरुक्षेत्रं विशिष्यते ॥ ३ ॥

Oh ! Great Sage, two places that is Naimiṣāraṇya on Earth and Pushkara in space have been considered to be sacred. Besides Kurukṣetra has been known to be of special importance in all the three worlds.

सर्वाणि तानि संत्यज्य कथमेकं प्रशंससि ।
अप्रमाणं तु तत्रोक्तमश्रद्धेयमनुत्तमम् ॥ ४ ॥

But why do you praise **Prayāga** alone ? leaving aside Kurukṣetra.

गतिं च परमां दिव्यां भोगांश्चैव यथेप्सितान् ।
किमर्थमल्पयोगेन बहु धर्मं प्रशंससि ।
एतन्मे संशयं ब्रूहि यथादृष्टं यथाश्रुतम् ॥ ५ ॥

At the same time you also claim that by visiting those places, one has his desires fulfilled in entirety. This statement made by you seems to be without any evidence, devoid of faith and improper. Why are you, for the sake of achieving little dharma, praising the same ? Therefore whatever you might have heard or seen, on the basis of the same, you remove our doubt.

मार्कण्डेय उवाच— Mārkaṇḍeya said :

अश्रद्धेयं न वक्तव्यं प्रत्यक्षमपि यद् भवेत् ।
नरस्याश्रद्दधानस्य पापोपहतचेतसः ॥ ६ ॥

Oh ! King, a person without faith, or the one whose mind has been overpowered with the sin and the event which happens in front of such a person, it should not be taken as without faith.

अश्रद्दधानो ह्यशुचिर्दुर्मतिस्त्यक्तमङ्गलः ।
एते पातकिनः सर्वे तेनेदं भाषितं त्वया ॥ ७ ॥

The people who are devoid of faith, unclean, evil minded and one devoid of welfare, activities are called the sinners. It appears that you are being overpowered by some sin, as a result of which you have spoken such words.

शृणु प्रयागमाहात्म्यं यथादृष्टं यथाश्रुतम् ।
प्रत्यक्षं च परोक्षं च यथान्यस्तं भविष्यति ॥ ८ ॥

Now listen about the glory of Prayāga, as has been seen or listened by me. I am going to repeat the same. You listen from me.

शास्त्रं प्रमाणं कृत्वा च युज्यते योगमात्मनः ।
क्लिश्यते चापरस्तत्र नैव योगमवाप्नुयात् ॥ ९ ॥

Whatever things have been seen clearly or unclearly, or have been heard about, they should be put in use with the evidence of scriptures for your welfare.

जन्मान्तरसहस्रेभ्यो योगो लभ्येत वा न वा ।
तथा युगसहस्रेण योगो लभ्येत मानवैः ॥ १० ॥

One who does not do so, he has to suffer and he fails to meet with success in Yāga. You can achieve it in thousands of Yogas and sometimes it cannot be achieved even in the thousands of Yogas.

यस्तु सर्वाणि रत्नानि ब्राह्मणेभ्यः प्रयच्छति ।
तेन दानेन दत्तेन योगं नाभ्येति मानवः ॥ ११ ॥

A person who donates all types of gems to the Brāhmaṇas but he cannot achieve Yoga even with the result of the same.

प्रयागे तु मृतस्येदं सर्वं भवति नान्यथा ।
प्रधानहेतुं वक्ष्यामि श्रद्दधत्स्व च भारत ॥ १२ ॥

But a person, who meets with the end of his life at Prayāga, he goes everything so easily, nothing happens to the contrary. Oh ! Bharata, I am going to speak out the main reason for it. You listen to it with faith.

यथा सर्वेषु भूतेषु ब्रह्म सर्वत्र दृश्यते ।
ब्राह्मणे चास्ति यत्किंचित्तद् ब्राह्ममिति चोच्यते ॥ १३ ॥

As the Brahman remains present in all the living beings and a special part of the same remains present in a Brāhmaṇa, because of which all of them are called Brāhmam.

एवं सर्वेषु भूतेषु ब्रह्म सर्वत्र पूज्यते ।
तथा सर्वेषु लोकेषु प्रयागं पूजयेद् बुधः ॥ १४ ॥

As Brahman is adored conceiving him to be present in all the living beings and the Brahman is adored particularly, similarly the people with wisdom, consider Prayāga to be of special significance.

पूज्यते तीर्थराजस्तु सत्यमेव युधिष्ठिर ।
ब्रह्मापि स्मरते नित्यं प्रयागं तीर्थमुत्तमम् ॥ १५ ॥

Compared to all other holy places. Oh ! Yudhiṣṭhira, Prayāga the King of the Tīrthas is really adorable. Since Brahma also thinks of the same holy place everyday.

तीर्थराजमनुप्राप्य न चान्यत् किंचिदर्हति ।
को हि देवत्वमासाद्य मनुष्यत्वं चिकीर्षति ॥ १६ ॥

That is why, wise men after attaining the sacred Prayāga do not feel inclined for anything else. Oh ! Yudhiṣṭhira whoever

wishes to be classed among the mortals after becoming one with the Devatās.

अनेनैवोपमानेन त्वं ज्ञास्यसि युधिष्ठिर ।
यथा पुण्यतमं चास्ति तथैव कथितं मया ॥ १७ ॥

You will surely understand by these examples why I have described **Prayāga** to you, as the most sacred and a ready dispeller of sins among the various tīrthas.

युधिष्ठिर उवाच— Yudhiṣṭhira said :

श्रुतं चेदं त्वया प्रोक्तं विस्मितोऽहं पुनः पुनः ।
कथं योगेन तत्प्राप्तिः स्वर्गवासस्तु कर्मणा ॥ १८ ॥

I have heard the greatness of **Prayāga** and I am wondering, by what virtue the holy tīrtha is obtained and how one goes to reside to heaven ?

दाता वै लभते भोगान् गां च यत्कर्मणः फलम् ।
तानि कर्माणि पृच्छामि पुनस्तैः प्राप्यते मही ॥ १९ ॥

I venture to enquire from you the means by which the giver of charity enjoys the world, with a store of happiness, by constantly being born in it.

मार्कण्डेय उवाच— Mārkaṇḍeya said :

शृणु राजन् महाबाहो यथोक्तकरणं महीम् ।
गामग्निं ब्राह्मणं शास्त्रं काञ्चनं सलिलं स्त्रियः ॥ २० ॥

Oh ! King, Brahmā has said that the wicked who despise the Earth, the cow, the fire, the Brāhmaṇa, the Śāstras, the gold, the water, the women,

मातरं पितरं चैव ये निन्दति नराधमाः ।
न तेषामूर्ध्वगमनमिदमाह प्रजापतिः ॥ २१ ॥

the mother and the father, do not reach the higher regions.

एवं योगस्य सम्प्राप्तिस्थानं परमदुर्लभम् ।
गच्छन्ति नरकं घोरं ये नराः पापकर्मिणः ॥ २२ ॥

Similarly the attainment of Yoga has been said to be very difficult. Those who follow a sinful life go to the worst region in hell.

हस्त्यश्वं गामनड्वाहं मणिमुक्तादिकाञ्चनम् ।
परोक्षं हरते यस्तु पश्चाद् दानं प्रयच्छति ॥ २३ ॥

The one who steals elephants, horses, cows, bullocks, jewels, pearls, and gold and then gives them in charity.

न ते गच्छन्ति वै स्वर्गं दातारो यत्र भोगिनः ।
अनेककर्मणा युक्ताः पच्यन्ते नरके पुनः ॥ २४ ॥

Never goes to heaven where the giver in good faith enjoys himself. They become addicted to many sinful act and go to hell.

एवं योगं च धर्मं च दातारं च युधिष्ठिर ।
यथा सत्यमसत्यं वा अस्ति नास्तीति यत्फलम् ।
निरुक्तं तु प्रवक्ष्यामि तथाह स्वयमंशुमान् ॥ २५ ॥

Similarly, I am telling you about Yoga, Dharma, chief traits of a donor, the truth and the untruth and good and evil fruits, as enunciated by the Lord Sun in ancient times.

इति श्रीमात्स्ये महापुराणे नवाधिकशततमोऽध्यायः ॥

Thus the 109th Adhyāya of Matsya Purāṇa dealing with the Mahimās of Prayāga comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीमत्स्यपुराणम्

Śrī Matsya Purāṇam

दशाधिकशततमोऽध्यायः – Adhyāya - 110

Dwelling of all auspicious Tīrthas at Prayāga

Ślokas 1 to 19

मार्कण्डेय उवाच— Mārkaṇḍeya said :

श्रृणु राजन् प्रयागस्य माहात्म्यं पुनरेव तु ।
नैमिषं पुष्करं चैव गोतीर्थं सिन्धुसागरम् ॥ १ ॥

Oh ! King, you listen again about the glory of **Prayāga**. People of wisdom state, that all

गया च धेनुकं चैव गङ्गासागरमेव च ।
एते चान्ये च बहवो ये च पुण्याः शिलोच्चयाः ॥ २ ॥

the ten thousand sacred places, the auspicious mountain, besides Naimishāraṇya, Puṣkara, Gotīrtha, Sindhusāgara, Gayā tīrtha,

दश तीर्थसहस्राणि तिस्रः कोट्यस्तथा पराः ।
प्रयागे संस्थिता नित्यमेवमाहुर्मनीषिणः ॥ ३ ॥

Dhenuka, a place located close to Gayā and Gaṅgāsāgara reside at **Prayāga**.

त्रीणि चाप्यग्निकुण्डानि येषां मध्ये तु जाह्नवी ।
प्रयागादभिनिष्क्रान्ता सर्वतीर्थनमस्कृता ॥ ४ ॥

There are three fire altars, through which the auspicious Gaṅgā which is adored by all the tīrthas flows through **Prayāga**.

तपनस्य सुता देवी त्रिषु लोकेषु विश्रुता ।
यमुना गङ्गया सार्धं संगता लोकभाविनी ॥ ५ ॥

Similarly Yamunā – the daughter of Sūrya which is well known in the three worlds joins the Gaṅgā at **Prayāga**.

गङ्गायमुनयोर्मध्ये पृथिव्या जघनं स्मृतम् ।
प्रयागं राजशार्दूल कलां नार्हन्ति षोडशीम् ॥ ६ ॥

The centre of the Gaṅgā and the Yamunā is considered to be the hip of the Earth. Oh ! Lion among the rulers, there are

तिस्रः कोट्योऽर्धकोटी च तीर्थानां वायुरब्रवीत् ।
दिवि भुव्यन्तरिक्षे च तत् सर्वं तव जाह्नवि ॥ ७ ॥

three and a half crores of tīrthas in the Heaven, Space and the Earth, but all of them cannot equate even the sixteenth part of Gaṅgā at **Prayāga**. This has been declared by the wind god.

प्रयागं सप्रतिष्ठानं कम्बलाश्वतरावुभौ ।
भोगवत्यथ या चैषा वेदिरेषा प्रजापतेः ॥ ८ ॥

Therefore Gaṅgā has even considered to be the Supreme. There is Jhānsi at **Prayāga** which is the abode of the serpents named Kambala and Aśvatara. The Bhogavati tīrtha here, happens to be the pedestal of Prajāpati Brahma.

तत्र वेदाश्च यज्ञाश्च मूर्तिमन्तो युधिष्ठिर ।
प्रजापतिमुपासन्ते ऋषयश्च तपोधनाः ॥ ९ ॥

Oh ! Yudhiṣṭhira, the Vedas in human form, besides the ṛṣis, perform the yajñas there.

यजन्ते क्रतुभिर्देवास्तथा चक्रधरा नृपाः ।
ततः पुण्यतमो नास्ति त्रिषु लोकेषु भारत ॥ १० ॥

Oh ! Bhārata, the gods and the Chakravarti, Kings, besides the emperors perform the Yajñas there.

प्रयागः सर्वतीर्थेभ्यः प्रभवत्यधिकं विभो ।
यत्र गङ्गा महाभागा स देशस्तत्तपोधनम् ॥ ११ ॥

Oh ! Excellent one. there are no other tīrtha more auspicious than the sacred place of Prayāga. The most influential of all is the Gaṅgā, which flows at that place. The country is like the tapas filled with the best of Sattvas.

सिद्धक्षेत्रं च विज्ञेयं गङ्गातीरसमन्वितम् ।
इदं सत्यं विजानीयात् साधूनामात्मनश्च वै ॥ १२ ॥

The zone contigious to the banks of the Gaṅgā is known as the Siddha Kṣetra. The glory of the same should be treated as truthful and it is there quite appropriate to speak out the same, by whispering in the ears of the medicants, one's friends, besides the pupils.

सुहृदश्च जपेत् कर्णे शिष्यस्यानुगतस्य च ।
इदं धन्यमिदं स्वर्ग्यमिदं सत्यमिदं सुखम् ॥ १३ ॥

The glory of Prayāga is graceful, bestower of the heaven, truthful, bestower of comfort, auspicious, quite religious one, pure,

इदं पुण्यमिदं धर्म पावनं धर्ममुत्तमम् ।
महर्षीणामिदं गुह्यं सर्वपापप्रणाशनम् ॥ १४ ॥

form of the best of dharma as well as the destroyer of all the sins. This is quite secret for the great sages.

अधीत्य च द्विजोऽप्येतन्निर्मलः स्वर्गमाप्नुयात् ।
य इदं शृणुयान्नित्यं तीर्थं पुण्यं सदा शुचिः ॥ १५ ॥

By reciting the glory daily the Brāhmaṇas, Kshatriyas, and Vaiśyas getting relieved of the sins, achieve the heaven.

जातिस्मरत्वं लभते नाकपृष्ठे च मोदते ।
प्राप्यन्ते तानि तीर्थानि सद्भिः शिष्टानुदर्शिभिः॥ १६ ॥

One who, with a pure heart, listens every day to the greatness of this tīrtha, remembers his past lives and enjoys heaven. The good only attain this tīrtha oh ! Yudhiṣṭhira.

स्नाहि तीर्थेषु कौरव्य न च वक्रमतिर्भव ।
त्वया च सम्यक् पृष्टेन कथितं वै मया विभो॥ १७ ॥

You should bath in these tīrthas after discarding all misgiving. Oh ! King, I have explained all this as asked by you, You have saved your ancestors by putting all these questions to me.

पितरस्तारिताः सर्वे तथैव च पितामहाः ।
प्रयागस्य तु सर्वे ते कलां नार्हन्ति षोडशीम्॥ १८ ॥

Oh ! Yudhiṣṭhira, the tīrthas enumerated before do not reach even 1/16th the sanctity of Prayāga.

एवं ज्ञानं च योगश्च तीर्थं चैव युधिष्ठिर ।
बहुक्लेशेन युज्यन्ते तेन यान्ति परां गतिम् ।
त्रिकालं जायते ज्ञानं स्वर्गलोकं गमिष्यति ॥ १९ ॥

The pilgrimage to these tīrthas removes all adverse tensions and one attains knowledge and go to the upper region by virtue of bathing in these tīrthas.

इति श्रीमात्स्ये महापुराणे प्रयागमाहात्म्ये दशाधिकशततमोऽध्यायः ॥

Thus the 110th Adhyāya of Matsya Purāṇa dealing with the Mahimās of Prayāga comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीमत्स्यपुराणम्

Śrī Matsya Purāṇam

एकादशाधिकशततमोऽध्यायः – Adhyāya - 111

Story of Śrī Viṣṇu, Brahmā and Śiva at Prayāga

Ślokas 1 to 14

युधिष्ठिर उवाच— Yudhiṣṭhira said :

कथं सर्वमिदं प्रोक्तं प्रयागस्य महामुने ।
एतन्नः सर्वमाख्याहि यथा हि मम तारयेत् ॥ १ ॥

Oh ! Great Sage, you have spoken all about the glory of Prayāga What is the reason for it ? You speak out the same to enable me and my family get salvation.

मार्कण्डेय उवाच— Mārkaṇḍeya said :

श्रृणु राजन् प्रयागे तु प्रोक्तं सर्वमिदं जगत् ।
ब्रह्मा विष्णुस्तथेशानो देवताः प्रभुरव्ययः ॥ २ ॥

You listen to the cause of the same. It is stated that the entire universe lives at **Prayāga**. The competent and eternal Śrī Viṣṇu, and His son Brahmā and His grandson Śiva lives there, besides all other gods.

ब्रह्मा सृजति भूतानि स्थावरं जङ्गमं च यत् ।
तान्येतानि परं लोके विष्णुः संवर्धते प्रजाः ॥ ३ ॥

कल्पान्ते तत् समग्रं हि रुद्रः संहरते जगत् ।
तदा प्रयागतीर्थं च न कदाचिद् विनश्यति ॥ ४ ॥

What are all movables and immovables are the creatures created by Brahmā (at the mandate of Śrī Viṣṇu - vide Ātharvaṇa Upanishad). They are all protected by Śrī Viṣṇu. At the end of the Kalpa (Paramātmā Saṅkarṣaṇa) sitting in Śiva destroys the Universe. But the place **Prayāga** never gets destroyed.

ईश्वरं सर्वभूतानां यः पश्यति स पश्यति ।
यत्नेनानेन तिष्ठन्ति ये यान्ति परमां गतिम् ॥ ५ ॥

The one who is the Lord of all the living beings, namely Śrī Viṣṇu and He takes care of them, The people who live here at **Prayāga** with this idea and thought, and so naturally they achieve salvation.

युधिष्ठिर उवाच—

Yudhiṣṭhira said :

आख्याहि मे यथातथ्यं यथैषा तिष्ठति श्रुतिः ।
केन वा कारणेनैव तिष्ठन्ते लोकसत्तमाः ॥ ६ ॥

Oh ! Sage, Mārkaṇḍeya, how do the best of the Devatās live in **Prayāga** ? You tell me about the same, as provided in the scripture.

मार्कण्डेय उवाच—

Mārkaṇḍeya said :

प्रयागे निवसन्त्येते ब्रह्मविष्णुमहेश्वराः ।
कारणं तत् प्रवक्ष्यामि शृणु तत्त्वं युधिष्ठिर ॥ ७ ॥

The purpose for which Brahmā, Śrī Viṣṇu and Maheśwara live there at **Prayāga**, I shall narrate the same. You listen from me the relevant tattwas.

पञ्चयोजनविस्तीर्णं प्रयागस्य तु मण्डलम् ।
तिष्ठन्ति रक्षणायात्र पापकर्मनिवारणात् ॥ ८ ॥

The region of **Prayāga** is spread over an area of five Yojanas. The aforesaid gods reside here at **Prayāga** for the removal of sins and for the protection of the people.

उत्तरेण प्रतिष्ठानाच्छद्मना ब्रह्म तिष्ठति ।
वेणीमाधवरूपी तु भगवांस्तत्र तिष्ठति ॥ ९ ॥

Brahmā lives to the North of Pratiṣṭhānapura. Lord Śrī Viṣṇu is present in **Prayāga** in the form of "Veṇī Mādhava".

महेश्वरो वटो भूत्वा तिष्ठते परमेश्वरः ।
ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः ।
रक्षन्ति मण्डलं नित्यं पापकर्मनिवारणात् ॥ १० ॥

Lord Śiva then is lodged at **Prayāga** in the form of Akshaya Vaṭa. Besides them, all the gods, the gandharvas, siddhas and the groups of the great sages, protect **Prayāga** for the removal of the sins.

यस्मिञ्जुह्वन् स्वकं पापं नरकं च न पश्यति ।
एवं ब्रह्मा च विष्णुश्च प्रयागे समहेश्वरः ॥ ११ ॥

A person who performing homa with his sins, does not have to cast a glance at the hell, similarly all the gods like Brahmā, Viṣṇu, Maheśwara,

सप्तद्वीपाः समुद्राश्च पर्वताश्च महीतले ।
रक्षमाणाश्च तिष्ठन्ति यावदाभूतसम्प्लवम् ॥ १२ ॥

the seven islands, the seven oceans, all the mountains on Earth, stay at **Prayāga** till the time of dissolution, protecting it.

ये चान्ये बहवः सर्वे तिष्ठन्ति च युधिष्ठिर ।
पृथिवीं तत्समाश्रित्य निर्मिता दैवतैस्त्रिभिः ॥ १३ ॥

Oh ! Yudhiṣṭhira, besides them each of the gods, taking refuge in the land, live here, the dwelling places for them were built by these gods.

प्रजापतेरिदं क्षेत्रं प्रयागमिति विश्रुतम् ।
एतत् पुण्यं पवित्रं वै प्रयागं च युधिष्ठिर ।
स्वराज्यं कुरु राजेन्द्र भ्रातृभिः सहितोऽनघ ॥ १४ ॥

Prayāga is the region of Prajāpati Brahmā. This is well known. Oh ! Yudhiṣṭhira, the place of **Prayāga** is quite auspicious and sacred. Oh ! sinless Rajendra, You better take care of your brothers and the Kingdom.

इति श्रीमात्स्ये महापुराणे प्रयागमाहात्म्ये एकादशाधिकशततमोऽध्यायः ॥

Thus the 111th Adhyāya of Matsya Purāṇa dealing with the Mahimās of Prayāga comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीमत्स्यपुराणम्

Śrī Matsya Purāṇam

द्वादशाधिकशततमोऽध्यायः – Adhyāya - 112

Glories of **Prayāga** as narrated by Śrī Vasudeva.

Ślokas 1 to 22

नन्दिकेश्वर उवाच— Nandikeśwara said :

भ्रातृभिः सहितः सर्वैर्द्रौपद्या सह भार्यया ।
ब्राह्मणेभ्यो नमस्कृत्य गुरून् देवानतर्पयत् ॥ १ ॥

Oh ! Nārada, then the King Yudhiṣṭhira along with his brother and Draupadi submitted namaskārams to the Brāhmaṇas. By this, he pleased the gods as well as the preceptors with the oblations.

वासुदेवोऽपि तत्रैव क्षणेनाभ्यागतस्तदा ।
पाण्डवैः सहितैः सर्वैः पूज्यमानस्तु माधवः ॥ २ ॥

At the same time, Lord Vāsudeva also reached there. Then all the Pāṇḍavas jointly adored Śrī Vāsudeva, who is Mādhava, Husband of Mahālakṣmī.

कृष्णेन सहितैः सर्वैः पुनरेव महात्मभिः ।
अभिषिक्तः स्वराज्ये च धर्मपुत्रो युधिष्ठिरः ॥ ३ ॥

Thereafter, Lord Śrī Kṛṣṇa enthorned Yudhiṣṭhira over the Kingdom. Dharmaputra Yudhiṣṭhira, is Yama Dharmarāja himself, but in avatāras, it is customary to call as the son of Mūla Rūpa.

एतस्मिन्नन्तरे चैव मार्कण्डेयो महामुनिः ।
ततः स्वस्तीति चोक्त्वा तु क्षणादाश्रममागमत् ॥ ४ ॥

At that time, the Sage Mārkaṇḍeya uttered as "welfare on you, you may meet with all the pleasures". Thus speaking, the Sage Mārkaṇḍeya suddenly left for his abode.

युधिष्ठिरोऽपि धर्मात्मा भ्रातृभिः सहितोऽवसत् ।
महादानं ततो दत्त्वा धर्मपुत्रो महामनाः ॥ ५ ॥

Then Yudhiṣṭhira also along with his brothers lived there. He was a great dhārmic soul and so gave enormous as charities.

यस्त्विदं कल्य उत्थाय माहात्म्यं पठते नरः ।
प्रयागं स्मरते नित्यं स याति परमं पदम् ।
मुच्यते सर्वपापेभ्यो रुद्रलोकं स गच्छति ॥ ६ ॥

A person who is getting up early in the morning and who recites these Māhātmya, achieves the salvation. The Mahimās relating to **Prayāga** should be remembered always. Then the person is exonerated from all sins and reaches a very good abode, namely he reaches the abode of Rudra.

वासुदेव उवाच— Vāsudeva said :

मम वाक्यं च कर्तव्यं महाराज ब्रवीम्यहम् ।
नित्यं जपस्व जुह्वस्व प्रयागे विगतज्वरः ॥ ७ ॥

Oh ! Yudhiṣṭhira, the great King, You follow the words which are being spoken by ME. You go to **Prayāga** where you should free yourself from grief.

प्रयागं स्मर वै नित्यं सहास्माभिर्युधिष्ठिर ।
स्वयं प्राप्स्यति राजेन्द्र स्वर्गलोकं न संशयः ॥ ८ ॥

Receive the name of the Lord daily, perform homa and discuss with us about **Prayāga** daily, by remembering it. Oh ! Rājendra, by doing so, you would yourself achieve the heavens. There is no doubt about it.

प्रयागमनुगच्छेद् वा वसते वापि यो नरः ।
सर्वपापविशुद्धात्मा रुद्रलोकं स गच्छति ॥ ९ ॥

A person who undertakes pilgrimage to **Prayāga** or lives there, his soul is relieved of all the sins. Then he proceeds on to the abode of Rudra.

प्रतिग्रहादुपावृत्तः संतुष्टो नियतः शुचिः ।
अहंकारनिवृत्तश्च स तीर्थफलमश्नुते ॥ १० ॥

The one who becoming unmindful of receiving charities (i), and remaining contended (ii), and controlling all his senses (iii), gets purified and freed himself from pride. Then he achieves the proper phalas reward for visiting the sacred places.

अकोपनश्च सत्यश्च सत्यवादी दृढव्रतः ।
आत्मोपमश्च भूतेषु स तीर्थफलमश्नुते ॥ ११ ॥

The one becoming

(i) free from anger

(ii) remains honest, truthful and firm

(iii) and treats all the people like himself, then he gets entitled to receive the merits of visiting the Tīrtha.

ऋषिभिः क्रतवः प्रोक्ता देवैश्चापि यथाक्रमम् ।
न हि शक्या दरिद्रेण यज्ञाः प्राप्तुं महीपते ॥ १२ ॥

Oh ! Lord of the Earth, the Yajñas which have been prescribed by the devatās and sages, these yajñas cannot be performed by the poor people.

बहूपकरणा यज्ञा नानासम्भारविस्तराः ।
प्राप्यन्ते पार्थिवैरेतैः समृद्धैर्वा नरैः क्वचित् ॥ १३ ॥

This is because a large number of materials and paraphernia are required for the purpose. Such yajñas can be performed by rich people or by the Kings.

यो दरिद्रैरपि विधिः शाक्यः प्राप्तुं नरेश्वर ।
तुल्यो यज्ञफलैः पुण्यैस्तन्निबोध युधिष्ठिर ॥ १४ ॥

Oh ! Yudhiṣṭhira, the King, the method by which a Yajña can be performed by a poor people and the method by which a person could achieve the merit of performing Yajña, I am going to speak on the same now.

ऋषीणां परमं गुह्यमिदं भरतसत्तम ।
तीर्थानुगमनं पुण्यं यज्ञेभ्योऽपि विशिष्यते ॥ १५ ॥

Oh ! best of the Bharatas, the auspicious pilgrimage is quite secretive even from the sages and yields rewards better than the performing of the Yajña.

दश तीर्थसहस्राणि तिस्रः कोट्यस्तथाऽऽपगाः ।
माघमासे गमिष्यन्ति गङ्गायां भरतर्षभ ॥ १६ ॥

Oh ! King Yudhiṣṭhira, actually ten thousand tīrthas and three crores of rivers are present and dwell in Gaṅgā, during the month of Māgha.

स्वस्थो भव महाराज भुंक्ष्व राज्यमकण्टकम् ।
पुनर्द्रक्ष्यसि राजेन्द्र यजमानो विशेषतः ॥ १७ ॥

Oh ! King, you will also repeat visiting **Prayāga** after performing sacrifices and ruling over your dominions with a balanced disposition.

नन्दिकेश्वर उवाच—

Nandikeśwara said :

इत्युक्त्वा स महाभागो वासुदेवो महातपाः ।
युधिष्ठिरस्य नृपतेस्तत्रैवान्तरधीयत ॥ १८ ॥

After having narrated the glories of **Prayāga**, the great seer Mārkaṇḍeya disappeared then and there.

ततस्तत्र समाप्लाव्य गात्राणि सगणो नृपः ।
यथोक्तेनाथ विधिना परां निर्वृतिमागमत् ॥ १९ ॥

Then the King Yudhiṣṭhira, attained great happiness by going to and take bath at **Prayāga**. The King was followed by his retinue and he followed the prescribed rules.

तथा त्वमपि देवर्षे प्रयागाभिमुखो भव ।
अभिषेकं तु कृत्वाद्य कृतकृत्यो भविष्यसि ॥ २० ॥

Oh ! Nārada, you are also at **Prayāga** only now. Sanctify yourself by sprinkling the holy waters.

सूत उवाच—

Sūta Purāṇika said :

एवमुक्त्वाथ नन्दीशस्तत्रैवान्तरधीयत ।
नारदोऽपि जगामाशु प्रयागाभिमुखस्तथा ॥ २१ ॥

Oh ! Ṛṣi, after thus narrating the whole thing to Nārada, Nandikeśwara vanished from that spot. Then Nārada instantly went to **Prayāga**.

तत्र स्नात्वा च जप्त्वा च विधिदृष्टेन कर्मणा ।
दानं दत्त्वा द्विजाग्र्येभ्यो गतः स्वभवनं तदा ॥ २२ ॥

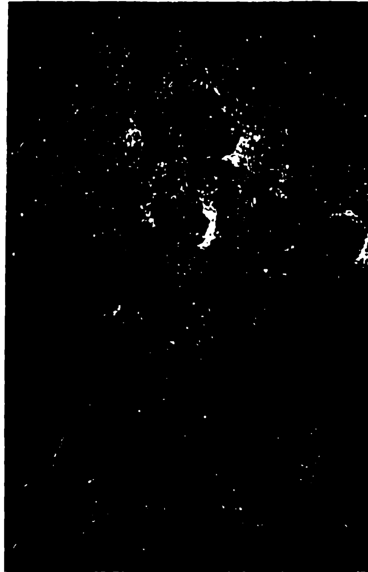
There Nārada took bath in Gaṅgā and gave alms to the deserved – to the Brāhmaṇas. Then Nārada returned to his abode.

इति श्रीमात्स्ये महापुराणे प्रयागमाहात्म्यं नाम
द्वादशाधिकशततमोऽध्यायः ॥

Thus the 112th Adhyāya of Matsya Purāṇa dealing with the Mahimās of Prayāga comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

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चीर्णपुण्यजनोपास्यं पूर्णबोधेष्टदैवतम् ।
अर्णवं गुणरत्नानां तूर्णं नौमि रमेश्वरम् ॥

|| श्रीः ||

|| श्री लक्ष्मीवेङ्कटेशो विजयते ||

|| श्री हयवदन मध्वेश पाहि ||

श्रीपद्मपुराणम्

Śrī Padma Purāṇam

(१) स्वर्गखण्डे अध्यायाः ४० तः ४९

Swarga Khaṇḍa - Adhyāyas - 40 to 49

(२) उत्तरखण्डे अध्यायाः ९१, २२० तथा २२१

Uttara Khaṇḍa - Adhyāyas 91, 220 & 221

(३) क्रियायोगसारे अध्यायः ४

Kriyāyogasāra - Adhyāya 4

|| श्रीः ||

|| श्री लक्ष्मीवेङ्कटेशो विजयते ||

|| श्री हयवदन मध्वेश पाहि ||

श्रीपद्मपुराणम्

Śrī Padma Purāṇam

स्वर्गखण्डे चत्वारिंशोऽध्यायः

Swarga Khaṇḍa — Adhyāya - 40

Ślokas 1 to 40

अथ प्रयागमाहात्म्यम्

Māhātmya of Prayāga

सूत उवाच— Sūta Purāṇika said :

एवमुक्तानि तीर्थानि विष्णुदेहानि सुव्रताः ।
एषामन्यतमासंगान्मुक्तो भवति मानवः ॥ १ ॥

Oh ! you of good vows, I have thus described the holy places which are sacred as bodies of Viṣṇu. Ātman becomes liberated by contact with any one of these.

तीर्थानुश्रवणं धन्यं धन्यतीर्थनिषेवणम् ।
पापराशिनिपाताय नान्योपायः कलौ युगे ॥ २ ॥

To hear about the holy places is blessed; to resort to the holy places is blessed.

In Kaliyuga, there is no other means for destroying the heap of sins.

वासं कुर्यामहं तीर्थे तीर्थस्पर्शमहं तथा ।
एवं योऽनुदिनं ब्रूते स याति परमं महत् ॥ ३ ॥

He who everyday states "I will stay at a holy place, I will bath at a holy place" goes to the highest principle.

पापानि तस्य नश्यन्ति तीर्थालापनमात्रतः ।
तीर्थानि खलु धन्यानि धन्यसेव्यानि सुव्रताः ॥ ४ ॥

By merely talking about the holy places his sins perish. Oh ! you of best vows, the holy places resorted to by the blessed ones are indeed blessed.

तीर्थानां सेवनादेव सेवितो भवति प्रभुः ।
नारायणो जगत्कर्ता नास्ति तीर्थात्परं पदम् ॥ ५ ॥

By resorting to the holy places only, Nārāyaṇa, the author of the world is worshipped. There is no higher place than the holy places.

ब्राह्मणस्तुलसी चैव अश्वत्थस्तीर्थसंचयः ।
विष्णुश्च परमेशानः सेव्य एव सदा नृभिः ॥ ६ ॥

Men always should without fail worship a Brāhmaṇa, Tuḷasi plant, Aśwattha tree, collection of holy places and the greatest Lord Śrī Viṣṇu.

ब्राह्मणानां विशेषेण सेवनं मुनिपुंगवाः ।
सर्वतीर्थावगाहादेरधिकं विदुरग्रजाः ॥ ७ ॥

Oh ! best of the sages, the seniors look upon worshipping the brāhmaṇas especially as superior to bathing at all the sacred places.

तस्माद् द्विजपदं साक्षात् सर्वतीर्थमयं शुभम् ।
भजेतानुदिनं विद्वांस्तत्र तीर्थाधिकं भवेत् ॥ ८ ॥

Therefore, a wise man should everyday resort to the auspicious feet of a brāhmaṇa, which are full of all sacred places. They are superior to holy places.

अश्वत्थस्य तुलस्याश्च गवां कुर्यात् प्रदक्षिणम् ।
सर्वतीर्थफलं प्राप्य विष्णुलोके महीयते ॥ ९ ॥

One should circumambulate Aświattha tree – Tulsi plant and cows obtaining the fruit of visiting all holy places, he is honoured in Viṣṇu's world.

तस्माद्दुष्कृतकर्माणि नाशयेत् तीर्थसेवनात् ।
अन्यथा नरकं याति कर्मभोगाद्धि शाम्यति ॥ १० ॥

Therefore, a man should destroy the fruits of his evil deeds by resorting to a holy place.

Otherwise he goes to hell and becomes calm only after exhausting the fruits of his acts.

पापिनां नरके वासः सुकृती स्वर्गमश्नुते ।
तस्मात्पुण्यं निषेवेत तीर्थं खलु विचक्षणः ॥ ११ ॥

Sinners live in hell. A meritorious person obtains that is, goes to heaven. Therefore, a wise man should resort to an auspicious, holy place.

ऋषय उचुः—
Ṛṣis said :

श्रुतानि किल तीर्थानि समाहात्म्यानि सुव्रत ।
इदानीं श्रोतुमिच्छामि प्रयागस्य विशेषकम् ॥ १२ ॥

Oh ! you, of a good vow, we have heard about the holy places along with their greatness. Now we desire to hear the distinguishing features of Prayāga.

प्रयागं तु पुरा प्रोक्तं संक्षेपात् सूत यत्त्वया ।
विशोषाच्छ्रोतुमिच्छामः सूत नः कथ्यतामिति॥ १३ ॥

Oh ! Sūta, Since you formerly described **Prayāga** in brief, now, we desire to hear about it in detail. Oh Sūta, please, describe it to us.

सूत उवाच— Sūta Purāṇika said :

साधु पृष्टं महाभागाः प्रयागं प्रति सुव्रताः ।
हंताहं तत्प्रवक्ष्यामि प्रयागस्योपवर्णनम् ॥ १४ ॥

Oh ! illustrious ones of good vows, you have well questioned about **Prayāga**. I shall gladly give you a description of **Prayāga**.

मार्कण्डेयेन कथितं यत्पुरा पांडुसूनवे ।
भारते तु यदावृत्ते प्राप्तराज्ये पृथासुते ॥ १५ ॥

This was earlier narrated by Mārkaṇḍeya to the son of Pāṇḍu Mahārāj. When the Bhārata war was over, and Pṛthā's son, that is, Yudhiṣṭhira

एतस्मिन्नंतरे राजा कुंतीपुत्रो युधिष्ठिरः ।
भ्रातृशोकेन संतप्तः चिंतयंस्तु पुनः पुनः ॥ १६ ॥

had obtained Kingdom, for some time, King Yudhiṣṭhira, Kuntī's son was tormented by the grief that is bereavement) of his cousin brothers and thought again and again.

आसीदुर्योधनो राजा एकादशाचमूपतिः ।
अस्मान्संतप्य बहुशः सर्वे ते निधनं गताः ॥ १७ ॥

King Duryodhana was the Lord of eleven divisions of the army. All those Kauravas, having frequently tormented us, are dead.

वासुदेवं समाश्रित्य पंचशेषास्तु पांडवाः ।
कथं द्रोणं च भीष्मं च कर्णश्चैव महाबलम् ॥ १८ ॥

We, the five Pāṇḍavas, having resorted to Śrī Vāsudeva, that is, Lord Śrī Kṛṣṇa have survived. How did we kill Droṇa, Bhīṣma, very mighty Karṇa,

दुर्योधनं च राजानं भ्रातृपुत्रसमन्वितम् ।
राजानो निहताः सर्वे ये चान्ये शूरमानिनः ॥ १९ ॥

and the King Duryodhana with his brothers and sons ? All the kings, thinking themselves to be brave, have been killed.

विना राज्येन कर्तव्यं किं भोगैर्जीवितेन वा ।
धिक्कष्टमिति संचिंत्य राजा विह्वलतां गतः ॥ २० ॥

What is the use of pleasures or of life without the Kingdom ? Alas what a misery ? Thinking like this, the King was distressed.

निश्चेष्टोऽथ निरुत्साहः किंचित्तिष्ठत्यधोमुखः ।
लब्धसंज्ञो यदा राजा चिंतयानः पुनः पुनः ॥ २१ ॥

Motionless and devoid of energy he remained with a face a little bent down. When the King regained consciousness, he repeatedly thought,

कं चरे विधिना योगं नियमं तीर्थमेव वा ।
येनाहं शीघ्रमामुच्ये महापातककिल्बिषात् ॥ २२ ॥

which course or vow should I practice ? or which sacred place bathing where a man goes to the world of Śrī Viṣṇu, should I resort to.

यत्र स्नात्वा नरो याति विष्णुलोकमनुत्तमम् ।
कथं पृच्छामि वै कृष्णं येनेदं कारितं महत् ॥ २३ ॥

By which I shall be free from the blemish due to the great sin of killing my Kinsmen ? How I shall ask Śrī Kṛṣṇa who got the great thing done ?

धृतराष्ट्रं कथं पृच्छे यस्य पुत्रशतं हतम् ।
व्यासं कथमहं पृच्छे यस्य गोत्रक्षयः कृतः ॥ २४ ॥

How shall I ask Dhṛtarāṣtra whose hundred sons are killed ? How shall I ask Śrī Vyāsa whose family has met with destruction ?

एवं वैक्लव्यमापन्नो धर्मपुत्रो युधिष्ठिरः ।
रुदंतः पांडवाः सर्वे भ्रातृशोकपरिप्लुताः ॥ २५ ॥

In this way, Dharma's son Yudhiṣṭhira was distressed. All the other Pāṇḍavas wept due to being distressed by the grief of their brother.

ये च तत्र महात्मानः समेताः पांडवाश्रिताः ।
कुंती च द्रौपदी चैव ये च तत्र समागताः ॥ २६ ॥

The noble ones who had resorted to the Pāṇḍavas and who had gathered there, fell on the ground and wept.

भूमौ निपतिताः सर्वे रोदमानाः समंततः ।
वाराणस्यां तु मार्कंडस्तेन ज्ञातो युधिष्ठिरः ॥ २७ ॥

They all fell on the ground, namely Kuntī, Draupadī and others that had gathered there, on all sides and wept.

Mārkaṇḍeya was at Vāraṇāsi. He came to know that Yudhiṣṭhira was distressed weeping and very unhappy.

यथा विक्लवमापन्नो रोदमानः सुदुखितः ।
अचिरेणैव कालेन मार्कंडस्तु महातपाः ॥ २८ ॥

In a very short time, Mārkaṇḍeya of great penance reached Hastināpura and stood at the gate of the royal palace.

हस्तिनापुरसंप्राप्तो राजद्वारे स तिष्ठति ।
द्वारपालोषितं दृष्ट्वा राज्ञः कथितवान् द्रुतम् ॥ २९ ॥

The door-keeper, security guard, too, having seen Mārkaṇḍeya Sage, quickly reported aobut his arrival to the King Yudhiṣṭhira.

त्वां द्रष्टुकामो मार्कंडो द्वारे तिष्ठत्यसौ मुनिः ।
त्वरितो धर्मपुत्रस्तु द्वारमेत्याह तत्परः ॥ ३० ॥

"The sage Mārkaṇḍeya desiring to see you, stands at the gate". The security guard said so. The son of Dharma namely Yudhiṣṭhira quickly came to the door and eagerly said :

युधिष्ठिर उवाच— Yudhiṣṭhira said :

स्वागतं ते महाप्राज्ञ स्वागतं ते महामुने ।
अद्य मे सफलं जन्म अद्य मे पावितं कुलम् ॥ ३१ ॥

Welcome to you, oh ! you mighty intelligent one, welcome to you, oh ! great sage. Today my existence is fruitful. Today my family is purified.

अद्य मे पितरस्तृप्तास्त्वयि दृष्टे महामुने ।
सिंहासन उपस्थाप्य पादशौचार्चनादिभिः ॥ ३२ ॥

Oh ! great sage, when you are seen today, my dead ancestors are gratified.

युधिष्ठिरो महात्मा वै पूजयामास तं मुनिम् ।
ततस्तमूचे मार्कंडः पूजितोऽहं त्वया विभो ॥ ३३ ॥

Having seated him on the throne, the noble Yudhiṣṭhira honoured the sage with giving water for washing his feet, for purifying himself, and by offering worship to him. Then Mārkaṇḍeya said to him. "Oh ! Lord, I am honoured by you".

आख्याहि त्वरितो राजन् किमर्थं त्वरितं त्वया ।
केन वा विह्लवीभूतः कथयस्व ममाग्रतः ॥ ३४ ॥

Oh ! King, tell me quickly why you hastened. Tell me why you are distressed.

युधिष्ठिर उवाच— Yudhiṣṭhira said :

अस्माकं चैव यद्वृत्तं राज्यस्यार्थे महामुने ।
एतत्सर्वं विदित्वा तु भगवानिह चागतः ॥ ३५ ॥

Oh ! great sage, knowing what occured to us for secruring the kingdom the holy one has come here.

मार्कंडेय उवाच— Mārkaṇḍeya said :

शृणु राजन् महाबाहो यत्र धर्मो व्यवस्थितः ।
नैव दृष्टं रणे पापं युध्यमानस्य धीमतः ॥ ३६ ॥

Oh ! King, of mighty arms, hear. Where Dharma, that is righteousness is well settled, there is no sin is seen in the case of a wise man resorting to fighting on the battle field.

किं पुरा राजधर्मेण क्षत्रियस्य विशेषतः ।
तदेवं हृदये कृत्वा तस्मात्पापं न चिंतयेत् ॥ ३७ ॥

Especially in the case of a Kṣatriya fighting in accordance with his duty ? Bearing this in mind, you should not think that you have committed a sin.

ततो युधिष्ठिरो राजा प्रणम्य शिरसा मुनिम् ।
पृच्छामि त्वां मुनिश्रेष्ठ सदा त्रैकाल्यदर्शनम् ।
कथयस्व समासेन मुच्येऽहं येन किल्बिषात् ॥ ३८ ॥

Then the King Yudhiṣṭhira, saluting the sage, Mārkaṇḍeya bowing down, his head, said, "Oh ! sage, I am asking you who

always directly see the three times. Tell me in brief that by which I shall be free from the blemish".

मार्कंडेय उवाच— Mārkaṇḍeya said :

श्रृणु राजन् महाभाग यन्मां पृच्छसि भारत ।
एवं सांख्यं च योगं च तीर्थं चैव युधिष्ठिर ॥ ३९ ॥

Oh ! illustrious King listen, since you ask me. Thus Sāṅkhya, Yoga and the sacred places have been attracted.

किं पुनर्ब्राह्मणैः पुण्यैः कीर्तितं वै पुरा विभो ।
प्रयागगमनं श्रेष्ठं नराणां पुण्यकर्मणाम् ॥ ४० ॥

Oh ! Lord, why again the holy brāhmaṇas have formerly declared that going to "**Prayāga**" is best for men doing righteous deeds.

इति श्रीपाद्मे महापुराणे स्वर्गखंडे चत्वारिंशोऽध्यायः ॥

Thus ends in Padma Mahāpurāṇa under Swarga Khaṇḍa, the 40th Adhyāya.

Om Śrī Kṛṣṇārpaṇamastu.

* * *



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीपद्मपुराणम्

Śrī Padma Purāṇam

स्वर्गखण्डे एकचत्वारिंशोऽध्यायः

Swarga Khaṇḍa – Adhyāya - 41

Ślokas 1 to 22

युधिष्ठिर उवाच—

Yudhiṣṭhira said :

भगवञ्छ्रोतुमिच्छामि पुराकल्पे यथास्थितम् ।
कथं प्रयागगमनं नराणां तत्र कीदृशम् ॥ १ ॥

Oh ! revered Sir, I desire to hear how in the former Kalpa men went there to **Prayāga** ? What is the course of the dead there ?

मृतानां का गतिस्तत्र स्नातानां चैव किं फलम् ।
ये वसन्ति प्रयागे तु ब्रूहि तेषां च किं फलम् ।
एतन्मे सर्वमाख्याहि परं कौतूहलं हि मे ॥ २ ॥

What is the fruit which those who bathe there get ?

Tell me also the fruit (phala) which those who stay in **Prayāga** get. Tell me all these. I have great curiosity.

मार्कण्डेय उवाच— Mārkaṇḍeya said :

कथयिष्यामि ते वत्स नाथेष्टं यच्च यत्फलम् ।
पुरा ऋषीणां विप्राणां कथ्यमानं मया श्रुतम् ॥ ३ ॥

Oh ! Lord, Oh ! dear, I shall tell you what is desirable, and what is its fruit, which I heard while being told to brāhmaṇas and sages in older days.

आप्रयागात्प्रतिष्ठानाद्धर्मकीवासुकीह्रदात् ।
कंबलाश्वतरौ नागौ नागाश्च बहुमूलिकाः ॥ ४ ॥

From **Prayāga**, Pratiṣṭhāna upto Dharmaki, Vāsuki, there are the two nāgas – Mountains.

एतत्प्रजापतिं क्षेत्रं त्रिषु लोकेषु विश्रुतम् ।
अत्र स्नात्वा दिवं यान्ति ये मृतास्ते पुनर्भवाः ॥ ५ ॥

This is the region of, that is, sacred to Prajāpati, which is known in the three worlds. Having bathed here men go to heaven. Those that die here are not reborn.

तत्र ब्रह्मादयो देवा रक्षां कुर्वन्ति संगताः ।
अन्ये च बहवस्तीर्थाः सर्वपापप्रणाशनाः ॥ ६ ॥

There gods like Brahma, having come together protect everything. There are many other holy places which destroy all sins.

न शक्याः कथितं राजन् बहुवर्षशतैरपि ।
संक्षेपेण प्रवक्ष्यामि प्रयागस्य च कीर्तनम् ॥ ७ ॥

Oh ! King, it is not possible to describe them even by spending many hundred years. I shall give you the description of **Prayāga** in brief.

षष्टिर्धनुःसहस्राणि परिरक्षन्ति जाह्नवीम् ।
यमुनां रक्षति सदा सविता सप्तवाहनः ॥ ८ ॥

Sixty thousand bows protect the Jāhnavī – Gaṅgā. The Sun with the seven horses always protects Yamunā.

प्रयागं तु विशेषेण स्वयं रक्षति वासवः ।
मंडलं रक्षति हरिर्देवैः सह सुसंमतम् ॥ ९ ॥

Indra himself particularly protects **Prayāga**. Viṣṇu, along with the gods, protects the highly esteemed region.

तं वटं रक्षते नित्यं शूलपाणिर्महेश्वरः ।
स्थानं रक्षति वै देवः सर्वपापहरं शुभम् ॥ १० ॥

Mahādeva (Śiva) with the trident in his hand, always protects that famous Vaṭa. The god protects the auspicious place which removes all sins.

अधर्मेण वृतो लोके नैव गच्छति तत्पदम् ।
स्वल्पमल्पतरं पापं यदा तस्य नराधिप ॥ ११ ॥

Men given to impiety do not go to that place. Oh ! King, a that sin – smaller or smaller – of a man who remembers **Prayāg** vanishes.

प्रयागस्मरमाणस्य सर्वमायाति संक्षयम् ।
दर्शनात् तस्य तीर्थस्य नामसंकीर्तनादपि ॥ १२ ॥

A many merely by seeing that holy place. or even by utteri its name, or

मृत्तिकालंभनाद्वापि नरः पापाद्विमुच्यते ।
पंचकुंडानि राजेंद्र येषां मध्ये तु जाह्नवी ॥ १३ ॥

even by taking clay from there, is free from sin. Oh ! Lor Kings, there are five pools in that is, through which Gaṅgā flo

प्रयागे तु प्रविष्टस्य पापं क्षरति तत्क्षणात् ।
योजनानां सहस्रेषु गंगां स्मरति यो नरः ॥ १४ ॥

The sin of a person goes away the moment, he enters **Prayāga**. A man who remembers Gaṅgā within a distance of thousand yojanās gets the highest position, that is salvation,

अपि दुष्कृतकर्मासौ लभते परमां गतिम् ।
कीर्तनान्मुच्यते पापैर्दृष्ट्वा भद्राणि पश्यति ॥ १५ ॥

Even if he is a man of wicked deeds. By reciting the name of Gaṅgā, a man is free from sins. By seeing her, he sees, that is, gets happiness.

अवगाह्य च पीत्वा च पुनात्यासप्तमं कुलम् ।
सत्यवादी जितक्रोधो अहिंसां परमास्थितः ॥ १६ ॥

By bathing in and drinking the water of Gaṅgā, he purifies his family upto the seventh descendent. A man who is truthful, who has conquered his anger, and who has greatly resorted to harmlessness,

धर्मानुसारी तत्त्वज्ञो गोब्राह्मणहिते रतः ।
गंगायमुनयोर्मध्ये स्नातो मुच्येत किल्बिषात् ॥ १७ ॥

who follows the proper course of conduct, who knows the truth, who is engaged in the well being of cows and brāhmaṇas, is freed from sin.

मनसा चिन्तितान् कामान् सम्यक् प्राप्नोति पुष्कलान् ।
ततो गत्वा प्रयागं तु सर्वदेवाभिरक्षितम् ॥ १८ ॥

After bathing in between – that is, at the confluence of Gaṅgā and Yamunā. He properly obtains many objects that he has thought of in his mind. Hence having gone to **Prayāga**, he should live there,

ब्रह्मचारी वसेन्मासं पितृदेवांश्च तर्पयेत् ।
ईप्सितॉंल्लभते कामान् यत्र तत्राभिजायते ॥ १९ ॥

तपनस्य सुता देवी त्रिषु लोकेषु विश्रुता ।
समागता महाभागा यमुना यत्र निम्नगा ॥ २० ॥

with restraint for a month and should after oblations to gods. Thereby he gets the described objects and is everywhere born in a high family.

तत्र सन्निहितो नित्यं साक्षाद्देवो महेश्वरः ।
दुष्प्रापं मानुषैः पुण्यं प्रयागं तु युधिष्ठिर ॥ २१ ॥

God Maheśwara is always actually present where the illustrious god Maheśwara is always actually present where the illustrious goddess Yamunā, the daughter of the Sun, well known in the three worlds,

देवदानवगंधर्वा ऋषयः सिद्धचारणाः ।
तत्रोपस्पृश्य राजेंद्र स्वर्गलोके महीयते ॥ २२ ॥

goes, Oh ! Yudhiṣṭhira, the auspicious Prayāga is difficult to be reached by human beings. Oh ! Lord of Kings, having bathed there, gods, demons, gandharvas, sages, siddhas and cāraṇas are honoured to heaven.

इति श्रीपाद्मे महापुराणे स्वर्गखण्डे एकचत्वारिंशोध्यायः ॥

Thus in Śrī Padma Mahāpurāṇa, Swarga Khaṇḍa, the fourty first Adhyāya comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीपद्मपुराणम्

Śrī Padma Purāṇam

स्वर्गखण्डे द्विचत्वारिंशोऽध्यायः

Swarga Khaṇḍa – Adhyāya - 42

Ślokas 1 to 24

मार्कण्डेय उवाच—

Mārkaṇḍeya said :

श्रृणु राजन् प्रयागस्य माहात्म्यं पुनरेव तु ।
यं गत्वा सर्वपापेभ्यो मुच्यते नात्र संशयः ॥ १ ॥

Oh ! King, hear again the mahimās and greatness of **Prayāga**, going where, a man is freed from all sins. There is no doubt about it.

आर्तानां च दरिद्राणां निश्चितव्यवसायिनाम् ।
स्थानं मुक्त्वा प्रयागं तु नाक्षयं तु कदाचन ॥ २ ॥

Except **Prayāga**, there is absolutely no eternal place for the afflicted and the poor who are of a firm resolve.

गंगायमुनमासाद्य यस्तु प्राणान् परित्यजेत् ।
दीप्तकांचनवर्णाभे विमाने सूर्यवर्चसि ॥ ३ ॥

A man who having reached the confluence of Gaṅgā and Yamunā, would cast his life, goes in an aerial chariot having the colour of heated gold and resembling the Sun.

गंधर्वाप्सरसां मध्ये स्वर्गे मोदति मानवः ।
ईप्सिताँल्लभते कामान् वदन्ति ऋषिपुंगवाः ॥ ४ ॥

The person rejoices with company of gandharvas and celestial nymphs. The best sages say that such a man obtains the desired objects.

सर्वरत्नमयैर्दिव्यैर्नानाध्वजसमाकुलैः ।
वरांगनासमाकीर्णैर्मोदते शुभलक्षणैः ॥ ५ ॥

He rejoices with all auspicious things, divine and full of gems, is accompanied by various flags and surrounded by excellent damsels.

गीतवादित्रनिर्घोषैः प्रसुप्तः प्रतिबुध्यते ।
यावन्न स्मरते जन्म तावत्स्वर्गे महीयते ॥ ६ ॥

He when asleep is awakened by the sound of songs and musical instruments. As long as he does not call to mind his earthly existance of life, he is honoured in heavens.

तत्र स्वर्गात्परिभ्रष्टः क्षीणकर्मा दिवश्च्युतः ।
हिरण्यरत्नसंपूर्णे समृद्धे जायते कुले ॥ ७ ॥

Then deprived of heaven, having fallen from there due to the phala / fruit / result of his deeds being exhausted, then again he is born in a rich family full of, accomplished with gold and gems.

तदेव स्मरते तीर्थं स्मरणात् तत्र गच्छति ।
देशस्थो यदि वारण्ये विदेशे यदि वा गृहे ॥ ८ ॥

He recollects that holy place, and merely by remembering it, he goes there. The best sages say that a man, being in a region or in a forest or in a foreign place, or in his own place,

प्रयागं स्मरमात्रोऽपि यस्तु प्राणान् परित्यजेत् ।
स ब्रह्मलोकमाप्नोति वदन्ति ऋषिपुंगवाः ॥ ९ ॥

Who would cast his life there, by just remembering **Prayāga**, obtains Brahmā's world. That means, he goes to the region of Brahma.

सर्वकामफलावृत्ता मही यत्र हिरण्मयी ।
ऋषयो मुनयः सिद्धा यत्र लोके प्रगच्छति ॥ १० ॥

That land is golden land and is full of all the desired objects and to which world the seers and sages go.

स्त्रीसहस्राकुले रम्ये मंदाकिन्यास्तटे शुभे ।
मोदते ऋषिभिः सार्धं स्वकृतेनेह कर्मणा ॥ ११ ॥

Due to the deeds done by him in this world, a man rejoices along with the sages on charming, auspicious bank of Mandākini crowded with thousands of women.

सिद्धचारणगंधर्वैः पूज्यते दिवि दैवतैः ।
ततः स्वर्गात्परिभ्रष्टो जंबुद्वीपपतिर्भवेत् ॥ १२ ॥

In heaven, he is honoured by Siddhas, Cāraṇas, Gandharvas and deities. Then fallen from heaven, he would be a Lord in Jambudwīpa.

ततः शुभानि कर्माणि चिंतयानः पुनः पुनः ।
गुणवान् वित्तसंपन्नो भवतीह न संशयः ॥ १३ ॥

Then repeatedly thinking about auspicious deeds, he undoubtedly becomes virtuous and endowed with wealth in this world.

कर्मणा मनसा वाचा सत्यधर्मप्रतिष्ठितः ।
गंगायमुनयोर्मध्ये यस्तु दानं प्रयच्छति ॥ १४ ॥

He who is well-settled in truthfulness by deeds, speech and mind and gives gifts in between the region of Gaṅgā and Yamunā gets liberation.

सुवर्णमणिमुक्तां वा यदि धान्यं प्रतिग्रहम् ।
स्वकार्ये पितृकार्ये वा देवताभ्यर्चनेऽपि वा ॥ १५ ॥

He, who accepts gold, jewels, pearls or grains at his own rite or in honour of the manes, or in the worship of deities, has his visit to the holy places,

निष्फलं तस्य तत्तीर्थं यावत्तत्फलमश्नुते ।
एवं तीर्थेन गृह्णीयात् पुण्येष्वायतनेषु च ॥ १६ ॥

rendered fruitless as long as he gets the fruit of that (that is accepting gifts). Thus a man should not accept gifts at a holy place and a sanctuary.

निमित्तेषु च सर्वेषु अप्रमत्तो द्विजो भवेत् ।
कपिलां पाटलावर्णां प्रयागे यः प्रयच्छति ॥ १७ ॥

A twice-born should be careful about all omens. He who gives a tawny, red coloured, golden horned, silver-hoofed milch cow,

स्वर्णभृंगीं रौप्यखुरां चैलकंठीं पयस्विनीम् ।
प्रयागे श्रोत्रियं साधुं ग्राहयित्वा यथाविधि ॥ १८ ॥

with a piece of cloth round her neck to a brāhmaṇa at Prayāga gets liberation.

शुक्लांबरधरं शांतं धर्मज्ञं वेदपारगम् ।
सा गौस्तस्मै च दातव्या गंगायमुनसंगमे ॥ १९ ॥

Having properly secured at **Prayāga** a learned, good, tranquine, pious brāhmaṇa, master of Vedas and wearing white garments, that cow should be given to him at the confluence of Gaṅgā and Yamunā.

वासांसि च महार्हाणि रत्नानि विविधानि च ।
यावद्रोमाणि तस्यां गोः सन्ति गात्रेषु सत्तम ॥ २० ॥

Costly garment, various jewels should also be given. The man who gives such a gift is honoured in heaven for as many thousand years as there is hair on the limbs of the cow.

तावद्वर्षसहस्राणि स्वर्गलोके महीयते ।
यत्रासौ लभते जन्म सा गौस्तत्राभिजायते ॥ २१ ॥

Oh ! best one ! The cow is born there where he is born. Due to that act, he does not see, that is, go to horrible hell.

न च पश्यत्यसौ घोरं नरकं तेन कर्मणा ।
उत्तरान् सकुरून् प्राप्य मोदते कालमक्षयम् ॥ २२ ॥

Having reached Uttara Kuru, he rejoices for an inexhaustible period.

गवां शतसहस्रेभ्यो दद्यादेकां पयस्विनीम् ।
पुत्रान् दारान् तथा भृत्यान् गौरेका प्रतितारयेत् ॥ २३ ॥

Instead of giving hundreds and thousands of bulls, he should give one milch cow. One cow would liberate sons, wife and servants.

तस्मात् सर्वेषु दानेषु गोदानं तु विशिष्यते ।
दुर्गमे विषये घोरे महापातकसंभवे ।
गौरेव रक्षां कुरुते तस्माद्देया द्विजातये ॥ २४ ॥

Therefore, of all gifts, the gift of a cow is the best. In a terrible insurmountable difficulty due to a horrible sin, a cow alone protects a man. Therefore a cow should be given to a brāhmaṇa.

इति श्रीपाद्मे महापुराणे स्वर्गखण्डे द्विचत्वारिंशोऽध्यायः ॥

Thus in Śrī Padma Mahāpurāṇa, Swarga Khaṇḍa, the fourty second Adhyāya comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीपद्मपुराणम्

Śrī Padma Purāṇam

स्वर्गखण्डे त्रिचत्वारिंशोऽध्यायः

Swarga Khaṇḍa – Adhyāya - 43

The Fruit of visiting Prayāga

Ślokas 1 to 57

युधिष्ठिर उवाच—

Yudhiṣṭhira said :

यथा प्रयागस्य मुने माहात्म्यं कथितं त्वया ।
तथा तथा प्रमुच्येऽहं सर्वपापैर्न संशयः ॥ १ ॥

Oh ! Sage, as you have narrated the greatness of Prayāga, I am undoubtedly being freed from sins.

भगवन् केन विधिना गंतव्यं धर्मनिश्चयैः ।
प्रयागे यो विधिः प्रोक्तः तं मे ब्रूहि महामुने ॥ २ ॥

Oh ! revered one, in what manner should people of religious resolve go there ? Oh ! great sage, tell me about the rite which is declared to be performed at **Prayāga**.

मार्कण्डेय उवाच—

Mārkaṇḍeya said :

कथयिष्यामि ते वत्स तीर्थयात्राविधिक्रमम् ।
यो गच्छेत कुरुश्रेष्ठ प्रयागं देवसंयुतम् ॥ ३ ॥

Oh ! dear, I shall tell you the entire sequence of the religious rites to be performed during the pilgrimage.

बलीवर्दसमारूढः शृणु तस्यापि यत्फलम् ।
वसते नरके घोरे गवां क्रोधे सुदारुणे ॥ ४ ॥

Oh ! best of Kurus, I will tell you the fruit accruing to him who mounted upon a bull goes to **Prayāga** united with gods. Due to the anger of the bull, he lives in a terrible hell.

सलिलं च न गृह्णन्ति पितरस्तस्य देहिनः ।
यस्तु पुत्रांस्तथा बालान् स्नापयेत् पाययेत् तथा ॥ ५ ॥

For Such a man his dead ancestors do not accept water offered by him; but he who would bathe his sons and all children and would make them drink water at the holy place

यथात्मनस्तथा सर्वान् दानं विप्रेषु दापयेत् ।
ऐश्वर्यलोभान्मोहाद्वा गच्छेद्यानेन यो नरः ॥ ६ ॥

like himself and would cause gifts to be given to brāhmaṇas is liberated. A man who, due to his desire for showing off his affluence or to delusion, would go to a holy place, in a vehicle,

निष्फलं तस्य तत्तीर्थं तस्माद्यानं परित्यजेत् ।
गंगायमुनयोर्मध्ये यस्तु कन्यां प्रयच्छति ॥ ७ ॥

his visit to the holy place is fruitless. Therefore, a man should avoid going in a vehicle. He who in the region between Gaṅgā and Yamunā, gives his daughter in marriage according to

आर्षेण तु विधानेन यथाविभवसंभवम् ।
न पश्यति यमं घोरं नरकं तेन कर्मणा ॥ ८ ॥

Ārṣa form of marriage and according to his wealth, does not see, that is, go to a terrible hell due to that deed.

उत्तरान् सकुरून् गत्वा मोदते कालमक्षयम् ।
पुत्रांस्तु दाराँल्लभते धार्मिकान्नयसंयुतान् ॥ ९ ॥

Having gone to Uttara Kuru, he rejoices for an enexhaustible period. He obtains sons and wife that are pious and endowed with righteousness.

तत्र दानं प्रदातव्यं यथाविभवसंभवम् ।
तेन तीर्थफलेनैव वर्धते नात्र संशयः ॥ १० ॥

There is no doubt due to the fruit of the visit to the holy place only, he prospers.

स्वर्गे तिष्ठति राजेंद्र यावदाभूतसंप्लवम् ।
वटमूलं समाश्रित्य यस्तु प्राणान् परित्यजेत् ॥ ११ ॥

Oh ! Lord of Kings, he stays in heaven till deluge. He who having resorted to the root of the Vaṭa Tree, would cast his life goes to Rudra's world after having crossed all the worlds.

सर्वलोकानतिक्रम्य रुद्रलोकं च गच्छति ।
तत्र ते द्वादशादित्यास्तपन्ते रुद्रमाश्रिताः ॥ १२ ॥

There the twelve Suns resorting to Rudra shine.

निर्दहन्ति जगत्सर्वं वटमूलं न दह्यते ।
नष्टचन्द्रार्कपवनं यदा चैकार्णवं जगत् ॥ १३ ॥

They completely burn the entire world. Only the root of the Vaṭa tree, where, when the world is but one ocean, when the Moon, the Sun, and the wind have perished, .

स्वपित्यत्रैव वै विष्णुर्जायमानः पुनः पुनः ।
देवदानवगंधर्वऋषयः सिद्धचारणाः ॥ १४ ॥

Viṣṇu born again and again, sleeps, is not burnt. Gods, demons, Gandharvas, sages, Siddhas, Cāraṇas.

सदा सेवन्ति तत्तीर्थं गंगायमुनसंगमे ।
तत्र गच्छन्ति राजेंद्र प्रयागे संयुतं च यत् ॥ १५ ॥

always resort to that holy place on the confluence of Gaṅgā and Yamunā. Oh ! Lord of Kings, they go there. It is united with Prayāga.

तत्र ब्रह्मादयो देवा दिशश्चैव दिगीश्वराः ।
लोकपालाश्च साध्याश्च पितरो लोकसंमताः ॥ १६ ॥

There gods like Brahma, quarters and lords of quarters, regents of quarters, sādhyas, the manes liked by people and also

सनत्कुमारप्रमुखास्तथैव परमर्षयः ।
अंगिरप्रमुखाश्चैव तथा ब्रह्मर्षयः परे ॥ १७ ॥

great sages led by Sanat-Kumāra, and other brāhmanic sages like Aṅgiras, also Nāgas, Siddhas, Suparṇas,

तथा नागाश्च सिद्धाश्च सुपर्णाः खेचराश्च ये ।
सरितः सागराः शैला नागा विद्याधरास्तथा ॥ १८ ॥

those moving in the sky, rivers, oceans, mountains, nāgas and also Vidyādharas stay.

हरिश्च भगवानास्ते प्रजापतिपुरस्कृतः ।
गंगायमुनयोर्मध्ये पृथिव्या जघनं स्मृतम् ॥ १९ ॥

The revered Viṣṇu led by Prajāpati, that is, Brahmā also stays there.

प्रयागं राजशार्दूल त्रिषु लोकेषु विश्रुतम् ।
ततः पुण्यतमं नास्ति त्रिषु लोकेषु भारत ॥ २० ॥

Oh ! best of Kings, **Prayāga** well known in the three worlds and lying between Gaṅgā and Yamunā is said to be the hip and loin on the Earth.

श्रवणात्तस्य तीर्थस्य नामसंकीर्तनादपि ।
मृत्तिकालंभनाद्वापि नरः पापात्प्रमुच्यते ॥ २१ ॥

Oh ! descendent of Bharata, there is nothing more sacred than it in the three worlds. By hearing the description of that holy place, even by mentioning its name, or securting the clay from that place, a man is freed from sins.

तत्राभिषेकं यः कुर्यात् संगमे संशितव्रतः ।
तुल्यं फलमवाप्नोति राजसूयाश्वमेधयोः ॥ २२ ॥

He who, of a severe bow, bathes there at the confluence, obtains the same fruit as Rājasūya and Aśwamedha sacrifices give to the performer.

न वेदवचनात्तात न लोकवचनादपि ।
मतिरुत्क्रमणीया ते प्रयागगमनं प्रति ॥ २३ ॥

Oh ! dear one, even you should not change your mind to go to Prayāga even by, that is, depending upon the words of the Vedas or of the people.

दशतीर्थसहस्राणि षष्टिकोट्यस्तथा पराः ।
येषां सान्निध्यमत्रैव कीर्तनात् कुरुनंदन ॥ २४ ॥

Oh ! descendent of Kuru, the presence of ten thousand holy places and sixty crore others is here only. He hwo casts his life at the confluence of Gaṅgā and Yamunā follows the same course,

या गतिर्योगयुक्तस्य सदुत्थस्य मनीषिणः ।
सा गतिस्त्यजतः प्राणान् गंगायमुनसंगमे ॥ २५ ॥

as a wiseman endowed with abstract meditation and born of good parents follows.

तेन जीवन्ति लोकेऽस्मिन् यत्र यत्र युधिष्ठिर ।
ये प्रयागं न संप्राप्तास्त्रिषु लोकेषु विश्रुतम् ॥ २६ ॥

Oh ! Yudhiṣṭhira, those who have not visited **Prayāga**, well known in the three worlds do not really live in the world.

एवं दृष्ट्वा तु तत्तीर्थं प्रयागं परमं पदम् ।
मुच्यते सर्वपापेभ्यः शशांक इव राहुणा ॥ २७ ॥

Thus seeing that holy place the highest place – **Prayāga**, a man is free from all sins as the Moon is from Rāhu.

कंबलाश्वतरौ नागौ यमुनादक्षिणे तटे ।
तत्र स्नात्वा च पीत्वा च मुच्यते सर्वपातकैः ॥ २८ ॥

On the right bank of Yamunā, there are the two Nāgas, Kambala and Aśwatara. By bathing there, and drinking water there, a man is freed from all sins.

तत्र गत्वा तु तत्स्थानं महादेवस्य धीमतः ।
नरस्तारयते सर्वान् दशातीतान् दशापरान् ॥ २९ ॥

Having gone to that holy place, of the wise Mahādeva, a man liberates ten proceeding and ten succeeding generations.

कृत्वाभिषेकं तु नरः सोऽश्वमेधफलं लभेत् ।
स्वर्गलोकमवाप्नोति यावदाभूतसंप्लवम् ॥ ३० ॥

Having bathed there, the man would obtain the fruit of a horse sacrifice. He obtains, that is, lives in heaven till deluge.

पूर्वपार्श्वे तु गंगायां त्रिषु लोकेषु भारत ।
कूपं चैव तु सामुद्रं प्रतिष्ठानं तु विश्रुतम् ॥ ३१ ॥

Oh ! descendent of Bharata, in the Eastern side of Gaṅgā, in the ocean there is a pool known as Pratiṣṭhāna, well known in the three worlds.

ब्रह्मचारी जितक्रोधस्त्रिरात्रं यदि तिष्ठति ।
सर्वपापविशुद्धात्मा सोऽश्वमेधफलं लभेत् ॥ ३२ ॥

If a chaste man, with his aṅga controlled lives there for three nights, he is freed from all sins, and would obtain the fruit of a horse sacrifice.

उत्तरेण प्रतिष्ठानाद्भागीरथ्यास्तु पूर्वतः ।
हंसप्रपतनं नाम तीर्थं त्रैलोक्यविश्रुतम् ॥ ३३ ॥

To the North of Pratiṣṭhāna and to the East of Bhāgīrathī there is the holy place called Haṁsa-prapatana, well known in the three worlds.

अश्वमेधफलं तस्मिन्स्नातमात्रस्य भारत ।
यावच्चन्द्रश्च सूर्यश्च तावत्स्वर्गे महीयते ॥ ३४ ॥

Oh ! descendant of Bharata, a man, merely by bathing there, gets the fruit of a horse sacrifice. He is honoured in heaven as long as the Moon and the Sun last.

उर्वशीपुलिने रम्ये विपुले हंसपांडुरे ।
सलिलैस्तर्पयेद्यस्तु पितॄंस्तत्र विमत्सरः ॥ ३५ ॥

A man free from jealousy, who would offer oblations of water of his dead ancestors at the large sandy bank called Ūrvaśī-pulina, white swans enjoys heavens with manes.

षष्टिवर्षसहस्राणि षष्टिवर्षशतानि च ।
सेवते पितृभिः सार्धं स्वर्गलोकं नराधिप ॥ ३६ ॥

Oh ! King, for sixty hundred years, there he is always worshipped by sages, gandharvas and kinnaras.

पूज्यते सततं तत्र ऋषिगंधर्वकिन्नरैः ।
ततः स्वर्गपरिभ्रष्टः क्षीणकर्मा दिवश्च्युतः ॥ ३७ ॥

Then having been deprived of heaven and having fallen from there due to the exhaustion of the fruit of his acts, he obtains a hundred maidens.

उर्वशीसदृशीनां तु कन्यानां लभते शतम् ।
गवां शतसहस्राणां भोक्ता भवति भूमिप ॥ ३८ ॥

Like Ūrvaśi, oh ! King, he becomes an enjoyer, that is a master, of a hundred thousand cows.

कांचीनूपुरशब्देन सुप्तोऽसौ प्रतिबुध्यते ।
भुक्त्वा तु विपुलान्भोगांस्तत्तीर्थं लभते पुनः ॥ ३९ ॥

He is awakened by the sound of a gridle and anklets. Having enjoyed many pleasures, he gets that holy place again.

कुशासनधरो नित्यं नियतः संयतेंद्रियः ।
एककालं तु भुंजानो मासं भोगपतिर्भवेत् ॥ ४० ॥

He who has the seat of the Kuśa grass, who is always restrained and has his senses controlled, would become master of pleasures by eating once a day for a month at that holy place.

सुवर्णालंकृतानां तु नारीणां लभते शतम् ।
पृथिव्यामासमुद्रायां महाभोगपतिर्भवेत् ॥ ४१ ॥

He obtains a hundred women adorned with ornaments of gold. He would also be the great master of pleasures on the Earth upto the ocean.

दशग्रामसहस्राणां भोक्ता भवति भूमिपः ।
धनधान्यसमायुक्तो दाता भवति नित्यशः ॥ ४२ ॥

He, the King, becomes the enjoyer of ten thousand villages, possessing the wealth and grains, he is always a donor.

सभुक्त्वा विपुलान्भोगांस्तत्तीर्थं स्मरते पुनः ।
अथ तस्मिन् वटे रम्ये ब्रह्मचारी जितेंद्रियः ॥ ४३ ॥

Having enjoyed many pleasures, he again remembers that holy place. A chaste man with his senses conquered and endowed with abstract meditation,

उपोष्य योगयुक्तश्च ब्रह्मज्ञानमवाप्नुयात् ।
कोटितीर्थं समासाद्य यस्तु प्राणान् परित्यजेत्॥ ४४ ॥

having fasted at that charming Vaṭa, would obtain the knowledge of Brahman. He who having secured a holy bath, would cast his life,

कोटिवर्षसहस्राणि स्वर्गलोके महीयते ।
ततः स्वर्गात्परिभ्रष्टः क्षीणकर्मा दिवश्च्युतः ॥ ४५ ॥

is honoured in heaven for a crore years. Then deprived of heaven, and dropped from there due to the exhaustion of the fruit of his acts, he is born

सुवर्णमणिमुक्ताढ्ये कुले भवति रूपवान् ।
ततो भोगवतीं गत्वा वासुकेरुत्तरेण तु ॥ ४६ ॥

as a handsome child in a family rich with gold, jewels and pearls. Then he should go to Bhogavati, to the north of Vāsuki.

दशाश्वमेधकं तत्र तीर्थं तत्रापरं भवेत् ।
कृत्वाभिषेकं तु नरः सोऽश्वमेधफलं लभेत् ॥ ४७ ॥

There is another great holy place called, Daśāśwamedha. Having bathed there a man would obtain the fruit of a horse sacrifice.

धनाढ्यो रूपवान् दक्षो दाता भवति धार्मिकः ।
चतुर्वेदेषु यत्पुण्यं सत्यवादिषु यत्फलम् ॥ ४८ ॥

He becomes rich with wealth, handsome and diligent. He becomes rich with wealth, handsome and delight. By merely going there he would obtain that religious merit

अहिंसायां तु यो धर्मो गमनादेव तद्भवेत् ।
कुरुक्षेत्रसमा गंगा यत्र तत्रावगाह्यते ॥ ४९ ॥

which is there in, that is, which is obtained by the recital of the four Vedas, which is the fruit in, that is, obtained by those who speak the truth and the piety that exists in harmless. Gaṅgā is like Kurukṣetra wherever a bath is taken in her stream.

कुरुक्षेत्राद्दशगुणा यत्र सिंध्वा समागता ।
यत्र गंगा महाभागा बहुतीर्थतपोधना ॥ ५० ॥

She has ten-fold virtues of Kurukṣetra at a place where she is joined by Sindhu. That place where the glorious Gaṅgā, having many sacred places.

सिद्धक्षेत्रं हि तज्ज्ञेयं नात्र कार्या विचारणा ।
क्षितौ तारयते मर्त्यान्नांगास्तारयतेऽप्यधः ॥ ५१ ॥

and the wealth of penance flows should be known as a perfect holy place. No doubt should be raised about it. She liberates the mortals on the Earth, Nāgas below, and she liberates gods in

दिवि तारयते देवांस्तेन सा त्रिपथा स्मृता ।
यावदस्थीनि गंगायां तिष्ठन्ति तस्य देहिनः ॥ ५२ ॥

heaven, she is the gratest holy place among the places, and the best river among rivers. She gives salvation to all creatures, even to great sinners. Therefore she is

तावद्वर्षसहस्राणि स्वर्गलोके महीयते ।
तीर्थानां तु परं तीर्थं नदीनामुत्तमा नदी ॥ ५३ ॥

said to be Tripathagā that is flowing in three streams. As long as the bones of a man remain in Gaṅgā, till that time, for thousand of years, he is honoured in heaven.

मोक्षदा सर्वभूतानां महापातकिनामपि ।
सर्वत्र सुलभा गंगा त्रिषु स्थानेषु दुर्लभा ॥ ५४ ॥

Gaṅgā is easily accessible everywhere. She is inaccessible at three places.

गंगाद्वारे प्रयागे च गंगासागरसंगमे ।
तत्र स्नात्वा दिवं यान्ति ये मृतास्ते पुनर्भवाः ॥ ५५ ॥

at Gaṅgādwāra, **Prayāga** and at the confluence of Gaṅgā and the ocean. Those, who having bathed there, go to heaven are not reborn.

सर्वेषां चैव भूतानां पापोपहतचेतसाम् ।
गतिमन्वेषमाणानां नास्ति गंगासमा गतिः ॥ ५६ ॥

There is no other recourse like Gaṅgā for all beings where minds are smitter with sins and who desire a refuge.

पवित्राणां पवित्रं या मंगलानां च मंगलम् ।
महेश्वरशिरोभ्रष्टा सर्वपापहरा शुभा ॥ ५७ ॥

She who is the most pure of the pure objects; the most auspicious of the auspicious objects, has fallen from the head of Śiva, removes all sins, and is holy.

इति श्रीपाद्मे महापुराणे स्वर्गखण्डे प्रयागमाहात्म्ये त्रिचत्वारिंशोऽध्यायः ॥

Thus in Śrī Padma Mahāpurāṇa, Swarga Khaṇḍa, the fourty third Adhyāya comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

* * *



श्रीमध्वशास्त्रदुग्धाब्धिं धीमन्दरमहीभृता ।
आमथ्योद्ध्रियते न्यायामृतं विबुधतृप्तये ॥

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीपद्मपुराणम्

Śrī Padma Purāṇam

स्वर्गखण्डे चतुश्चत्वारिंशोऽध्यायः

Swarga Khaṇḍa – Adhyāya - 44

The fruit of bathing in the confluence of Prayāga

Ślokas 1 to 22

मार्कण्डेय उवाच— Mārkaṇḍeya said :

शृणु राजन् प्रयागस्य माहात्म्यं पुनरेव तु ।
यच्छ्रुत्वा सर्वपापेभ्यो मुच्यते नात्र संशयः ॥ १ ॥

Oh ! King hear again the greatness of **Prayāga**, having heard which a man is freed from all sins. There is no doubt about it.

मानसं नाम तत्तीर्थं गंगायामुत्तरे तटे ।
त्रिरात्रोपोषितो भूत्वा सर्वान् कामानवाप्नुयात् ॥ २ ॥

That famous Mānasa lake is on the left bank of Gaṅgā. Having fasted there for three nights, a man would obtain all desired objects.

गोभूहिरण्यदानेन यत्फलं प्राप्नुयान्नरः ।
एतत्फलमवाप्नोति तत्तीर्थं स्मरते पुनः ॥ ३ ॥

A man obtains that fruit when he remembers the holy place, which he would obtain by giving a cow, land or gold.

अकामो वा सकामो वा गंगायां यो विपद्यते ।
मृतस्तु भवति स्वर्गे नरकं न च पश्यति ॥ ४ ॥

A man who, with or without a desire, dies in Gaṅgā, lives in heaven after death, and does not see, that is go to the hell.

अप्सरोगणसंगीतैः सुप्तोऽसौ प्रतिबुध्यते ।
हंससारसयुक्तेन विमानेन स गच्छति ॥ ५ ॥

He is awakened by the music of that host of celestial nymphs from his sleep. He goes in a Vimāna to which swans and cranes are yoked.

बहुवर्षाणि राजेन्द्र षट्सहस्राणि भुंजते ।
ततः स्वर्गात्परिभ्रष्टः क्षीणकर्मा दिवश्च्युतः ॥ ६ ॥

Oh ! Lord of Kings, he enjoys for many years – six thousand years. Then being deprived of heaven and having fallen from there

सुवर्णमणिमुक्ताढ्ये जायते समहाकुले ।
षष्टितीर्थसहस्राणि षष्टितीर्थशतानि च ॥ ७ ॥

due to the fruit of his acts being exhausted, he is born in a family of rich with gold, jewels and pearls. There are sixty thousand sixty hundred only places.

माघे मासि गमिष्यन्ति गंगायमुनसंगमे ।
गवां शतसहस्रस्य सम्यग्दत्तस्य यत्फलम् ॥ ८ ॥

They go to the confluence of Gaṅgā and Yamunā in the month of Māgha. That fruit which one gets by properly giving away a thousand cows is had by bathing for three days

Being served by sages and gandharvas, he obtains,
lives in heaven for sixty thousand sixty hundred years. Falle
there, he is born in an affluent family.

परिभ्रष्टस्तु राजेंद्र समृद्धे जायते कुले ।
अधःशिरास्तु यो ज्वालामूर्ध्वपादः पिबेन्नरः ॥ १५

The man who with his head down and feet up woul
that is take in the flame, is honoured for a hundred thousan
in heaven.

शतं वर्षसहस्राणि स्वर्गलोके महीयते ।
परिभ्रष्टस्तु राजेंद्र अग्निहोत्री भवेन्नरः ॥ १६

Having fallen from there, oh ! Lord of Kings, he bec
performer of Agnihotra.

भुक्त्वा तु विपुलान् भोगांस्तत्तीर्थं भजते नरः ।
यस्तु देहं विकर्तित्वा शकुनिभ्यः प्रयच्छति ॥ १७

Having enjoyed many pleasures, the man resorts to th
place.

विहंगैरुपभक्तस्य शृणु तस्यापि यत्फलम् ।
शतं वर्षसहस्राणां सोमलोके महीयते ॥ १८

He who cuts off his body and offers pieces of it to th
is honoured in heaven. Hear the fruit of him, that is, which
whose body is enjoyed by the birds. For a hundred thousand
he is honoured in the world of Soma.

ततः स्वर्गात्परिभ्रष्टो राजा भवति धार्मिकः ।
गुणवान् रूपसंपन्नो विद्वान् सुप्रियदेहवान् ॥ १९

Then having fallen from heaven he becomes a
virtuous, handsome, learned King, having a very loveable

भुक्त्वा तु विपुलान् भोगांस्तत्तीर्थं भजते पुनः ।
यामुने चोत्तरे कूले प्रयागस्य तु दक्षिणे ॥ २० ॥

ऋणप्रमोचनं नाम तीर्थं तत्परमं स्मृतम् ।
एकरात्रोषितो भूत्वा ऋणैः सर्वैः प्रमुच्यते ॥ २१ ॥

Having enjoyed many pleasures, he again resorts to that holy ace. On the left bank of Yamunā and to the South of **Prayāga,** ere is said to be a very holy place called Ṛnapramocana. Staying ere for a night, he is free from all debts.

सूर्यलोकमवाप्नोति अनृणी च सदा भवेत् ॥ २२ ॥

He obtains that is goes to the world of the Sun and would ways be free from debt.

ति श्रीपाद्मे महापुराणे स्वर्गखण्डे प्रयागमाहात्म्ये चतुश्चत्वारिंशोध्यायः ॥

Thus in Śrī Padma Mahāpurāṇa, Swarga Khaṇḍa, the fourty fourth Adhyāya comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

* * *



अभ्रमं भंगरहितं अजडं विमलं सदा ।
आनंदतीर्थमतुलं भजे तापत्रयापहम् ॥

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीपद्मपुराणम्

Śrī Padma Purāṇam

स्वर्गखण्डे पञ्चचत्वारिंशोऽध्यायः

Swarga Khaṇḍa – Adhyāya - 45

Ślokas 1 to 35

युधिष्ठिर उवाच—

Yudhiṣṭhira said :

एतच्छ्रुत्वा प्रयागस्य यत्त्वया कीर्तनं कृतम् ।
विशुद्धमेतद्धृदयं प्रयागस्य च कीर्तनात् ।
अनाशकफलं ब्रूहि भगवंस्तत्र कीदृशम् ॥ १ ।

Having heard this description of **Prayāga** which yo given, my heart has become very pure. Oh ! revered Sir, what kind of fruit a man gets by fasting.

मार्कण्डेय उवाच— Mārkaṇḍeya said :

शृणु राजन् प्रयागे तु अनाशकफलं विभो ।
प्राप्नोति पुरुषो धीमान् श्रद्दधानश्च यादृशम् ॥ २ ।

Oh ! King, oh ! Lord, listen to the fruit of fasting which man who has faith, obtains.

अहीनांगो विरोगश्च पंचेन्द्रियसमन्वितः ।
अश्वमेधफलं तस्य गच्छतस्तु पदे पदे ॥ ३ ॥

He becomes one who has no defect in any limb, if free from ases and endowed with that is, has his five senses intact.

कुलानि तारयेद्राजन् दशपूर्वान् दशापरान् ।
मुच्यते सर्वपापेभ्यो गच्छेत परमं पदम् ॥ ४ ॥

When he walks at every step he gets the fruit of a horse-ifice. Oh ! King, he liberates his ten predecessors and ten :essors in the family. He is freed from all sins and would go to highest position.

ष्ठिर उवाच— Yudhiṣṭhira said :

महाभागोऽसि धर्मज्ञ दानं वदसि मे प्रभो ।
अल्पेनैव प्रधानेन बहून् धर्मानवाप्नुयात् ॥ ५ ॥

Oh ! Pious one, you are illustrious. Oh ! Lord, please tell me ut gifts. By small, but the best gift a man would obtain many ues, that is, much religious merit.

अश्वमेधस्तु बहुभिः सुकृतैः प्राप्यते इह ।
एतन्मे संशयं ब्रूहि परं कौतूहलं हि मे ॥ ६ ॥

In this world a man gets an opportunity to perform the horse rifice due to great religious merit. Please remove this doubt of e. I have a great curiosity.

ण्डेय उवाच—

rkaṇḍeya said :

शृणु राजन् महावीर यदुक्तं पद्मयोनिना ।
ऋषीणां सन्निधौ पूर्वं कथ्यमानं मया श्रुतम् ॥ ७ ॥

Oh ! King, oh ! great hero, listen to what formerl told in the presence of, that is, to the sages, which I he it was being told.

पंचयोजनविस्तीर्णं प्रयागस्य तु मंडलम् ।
प्रविशंस्तस्य तद्भूमावश्वमेधं पदे पदे ॥

The region of **Prayāga** is five Yojanas extensive. enters that region, has performed the horse sacrifice at e

व्यतीतान् पुरुषान् सप्त भविष्यांश्च चतुर्दश ।
नरस्तारयते सर्वान् यस्तु प्राणान् परित्यजेत् ॥

A man who would cast his life there, liberates all t predecessors and fourteen successors of his.

एवं ज्ञात्वा तु राजेंद्र सदा श्रद्धापरो भवेत् ।
अश्रद्दधानाः पुरुषाः पापोपहतचेतसः ।
न प्राप्नुवन्ति तत्स्थानं प्रयागं देवनिर्मितम् ॥ १

Knowing like this, oh ! Lord of Kings, a man shou of faith. Men who have no faith and whose hearts are with sins, do not obtain, that is, reach the holy place, fashioned by Devatās.

युधिष्ठिर उवाच— Yudhiṣṭhira said :

स्नेहाद्वा द्रव्यलोभाद्वा ये तु कामवशं गताः ।
कथं तीर्थफलं तेषां कथं पुण्यमवाप्नुयुः ॥ ११

How would they who through affection, or throu from wealth have gone under the sway of lust, obtain th visiting a holy place.

विक्रयं सर्वभांडानां कार्याकार्यमजानतः ।
प्रयागे का गतिस्तस्य एवं ब्रूहि महामुने ॥ १२

How would they obtain religious merit ? Oh ! great sage, tell
e what position will be who not knowing what ought and what
ght not be done, sells all kinds of wares, have at **Prayāga**.

र्कण्डेय उवाच— Mārkaṇḍeya said :

श्रृणु राजन् महागुह्यं सर्वपापप्रणाशनम् ।
मासं वसंस्तु राजेंद्र प्रयागे नियतेन्द्रियः ॥ १३ ॥

Oh ! King, listen to the great secret which destroys all sins.

मुच्यते सर्वपापेभ्यः यथादिष्टं स्वयंभुवा ।
शुचिस्तु प्रयतो भूत्वाऽहिंसकः श्रद्धयान्वितः ॥ १४ ॥

Oh ! Lord fo Kings, it is told by the self-born god, that is rahma that a man who with his senses controlled lives in **rayāga** for a month,

मुच्यते सर्वपापेभ्यः स गच्छेत् परमं पदम् ।
विश्रंभघातकानां तु प्रयागे श्रृणु तत्फलम् ॥ १५ ॥

is freed from all sins. He, being pure and controlled, being armless and endowed with faith, is freed from all sins and would o to the highest position that is, salvation.

त्रिकालमेव स्नायीत आहारं भैक्ष्यमाचरेत् ।
त्रिभिर्मासैः प्रमुच्येत प्रयागात्तु न संशयः ॥ १६ ॥

Listen to the fruit that those who murder, those who confide n them get at **Prayāga**. He should bath three times a day, he should eat what is obtained in begging. There is no doubt that after hree months, he is liberated from **Prayāga**.

प्रज्ञानेन तु यस्येह तीर्थयात्रादिकं भवेत् ।
सर्वकामसमृद्धस्तु स्वर्गलोके महीयते ॥ १७ ॥

in Śrī Padma Purāṇam

He who would go on a pilgrimage knowingly, being
will all desired objects, is honoured in heaven. He secure
which is full of wealth and grains.

स्थानं स लभते नित्यं धनधान्यसमाकुलम् ।
एवं ज्ञानेन संपूर्णः सदा भवति भोगवान् ॥ १८

Thus perfect with knowledge he enjoys pleasures a

तारिताः पितरस्तेन नरकात् प्रपितामहाः ।
धर्मानुसारे तत्त्वज्ञ पृच्छतस्ते पुनः पुनः ।
त्वत्प्रियार्थं समाख्यातं गुह्यमेतत्सनातनम् ॥ १९

He has liberated, that is, liberates his manes an
grand-fathers from hell. Oh ! you who know the
principle, I have told you, who are again and again asl
piously, the ancient secret for your good.

युधिष्ठिर उवाच— Yudhiṣṭhira said :

अद्य मे सफलं जन्म अद्य मे सफलं कुलम् ।
प्रीतोऽस्म्यनुगृहीतोऽस्मि दर्शनादेव तेऽद्य वै ।
त्वद्दर्शनात्तु धर्मात्मन् मुक्तोऽहं सर्वपातकैः ॥ २०

Today my existance is fruitful. Today my family is s
ful. Today, just by seeing you, I am pleased. I am favoure
righteous-minded one merely by seeing you, I am freed f
sins.

मार्कण्डेय उवाच—

Mārkaṇḍeya said :

दिष्ट्या ते सफलं जन्म दिष्ट्या ते तारितं कुलम् ।
कीर्तनाद्वर्धते पुण्यं श्रुतं पापप्रणाशनम् ॥ २१

Fortunately your existence is fruitful. Fortunately you have iberated your family. By narrating the description of a holy place :tc. religious merit enhances. Hearing it, destroys sins.

ुधिष्ठिर उवाच—

Yudhiṣṭhira said :

यमुनायां तु किं पुण्यं किं फलं तु महामुने ।
एतन्मे सर्वमाख्याहि यथादृष्टं यथाश्रुतम् ॥ २२ ॥

Oh ! great sage, tell me about the religious merit obtained by bathing in Yamunā. Tell me all this as you have seen and heard.

मार्कण्डेय उवाच—

Mārkaṇḍeya said :

तपनस्य सुता देवी त्रिषु लोकेषु विश्रुता ।
समागता महाभागा यमुना यत्र निम्नगा ॥ २३ ॥

The place where Yamunā, the illustrious goddess the daughter the Sun and well known in the three worlds, has come is holy.

येनैव निःसृता.........नैव यमुना गता ।
योजनानां सहस्रेषु कीर्तनात्पापनाशिनी ॥ २४ ॥

Yamunā goes, that is, flows along the same course as Gaṅgā has flowed out. Merely by mentioning her name within a distance of thousands of yojanas, she destroy sins.

तत्र स्नात्वा च पीत्वा च यमुनायां युधिष्ठिर ।
कीर्तनाल्लभते पुण्यं दृष्ट्वा भद्राणि पश्यति ॥ २५ ॥

Having bathed in that Yamunā and having drunk her water and by mentioning her name a man obtains religious merit and by seeing her, he sees, that is gets good fortune.

अवगाढा च पीत्वा च पुनात्यासप्तमं कुलम् ।
प्राणांस्त्यजति यस्तत्र स याति परमां गतिम् ॥ २६ ॥

When a man bathes in her stream and drinks her wate purifies the family upto the seventh descendant. He who cas life there, goes to the highest position – salvation.

अग्नितीर्थमिति ख्यातं यमुनादक्षिणे तटे ।
पश्चिमे धर्मराजस्य तीर्थं हरवरं स्मृतम् ॥ २७ ॥

On the right bank of Yamunā, there is a holy place Agni Tīrtha. To the West is the holy place of Dharmarāja is k as Haravara.

तत्र स्नात्वा दिवं यान्ति ये मृतास्तेऽपुनर्भवाः ।
एवं तीर्थसहस्राणि यमुनादक्षिणे तटे ॥ २८ ॥

Having bathed there, men go to heaven. Those who die are not reborn. Thus there are thousands of holy places c right bank of Yamunā.

उत्तरेण प्रवक्ष्यामि आदित्यस्य महात्मनः ।
तीर्थं तु विरजं नाम यत्र देवाः सवासवाः ॥ २९ ॥

I shall tell you about those that are situated on the left of the magnanimous Āditya the holy place Viraja, where Yudhiṣṭhira, gods along

उपासते स्म संध्यां तु नित्यकालं युधिष्ठिर ।
देवाः सेवन्ति तत्तीर्थं ये चान्ये विदुषो जनाः ॥ ३० ॥

with Indra, always offer the daily prayer. God and other men resort to that holy place.

श्रद्दधानपरो भूत्वा कुरु तीर्थाभिषेचनम् ।
अन्ये च बहवस्तीर्थाः सर्वपापहराः शुभाः ॥ ३१ ॥

Having great faith take a bath at the holy pace. There are any other holy places.

तेषु स्नात्वा दिवं यान्ति ये मृतास्ते पुनर्भवाः ।
गंगा च यमुना चैव उभे तुल्यफले स्मृते ॥ ३२ ॥

All remove sins and are auspicious. Having bathed there men) to heaven. Those who die there, are not reborn. The fruits of oth Gaṅgā and Yamunā are equal.

केवलं श्रेष्ठभावेन गंगा सर्वत्र पूज्यते ।
एवं कुरुष्व कौंतेय स्वर्गतीर्थाभिषेचनम् ॥ ३३ ॥

Gaṅgā is worshipped everywhere merely by her being senior.

यावज्जीवकृतं पापं तत्क्षणादेव नश्यति ।
यस्त्विदं कल्य उत्थाय पठते च शृणोति वा ॥ ३४ ॥

Thus oh ! son of Kuntī, have a bath at Swarga tīrtha, just at ıat time, when a man bathes there,

मुच्यते सर्वपापेभ्यः स्वर्गलोकं च गच्छति ॥ ३५ ॥

the sin committed by him, during his life perishes. He who etting up at day break recites or listens to the description of the oly place, is freed from all sins and goes to heaven.

इति श्रीपाद्मे महापुराणे स्वर्गखण्डे यमुनामाहात्म्ये पंचचत्वारिंशोऽध्यायः ॥

Thus in Śrī Padma Mahāpurāṇa, Swarga Khaṇḍa, the fourty fifth Adhyāya dealing with the Mahimās of Yamunā comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.



|| श्रीः ||

|| श्री लक्ष्मीवेङ्कटेशो विजयते ||

|| श्री हयवदन मध्वेश पाहि ||

श्रीपद्मपुराणम्

Śrī Padma Purāṇam

स्वर्गखण्डे षट्चत्वारिंशोऽध्यायः

Swarga Khaṇḍa – Adhyāya - 46

Ślokas 1 to 26

युधिष्ठिर उवाच—

Yudhiṣṭhira said :

श्रुतं मे ब्रह्मणा प्रोक्तं पुराणे पुण्यसम्मितम् ।
तीर्थानां तु सहस्राणि शतानि नियुतानि च ॥ १ ।

I have heard what Brahmā told and what gives re merit, in the Purāṇa. There are thousands and hundre millions of holy places.

सर्वे पुण्याः पवित्राश्च गतिश्च परमा स्मृता ।
पृथिव्यां नैमिषं पुण्यमंतरिक्षे च पुष्करम् ॥ २ ।

All these are auspicious and pure and one said to lead highest position.

Naimiṣa is meritorious on the Earth and Pushkara intermediate space.

प्रयागमपि लोलानां कुरुक्षेत्रं विशिष्यते ।
सर्वाणि संपरित्यज्य कथमेकं प्रशंससि ॥ ३ ॥

o also **Prayāga** for the people, and Kurukṣetra also excels.
o you praise one only leaving all others.

अप्रमाण्यमिदं प्रोक्तमश्रद्धेयमनुत्तमम् ।
गतिं च परमां दिव्यां भोगांश्चैव यथेप्सितान् ॥ ४ ॥

:his is said to be unauthoritative, unbelievable and not

किमर्थमल्पयोगेन बहुधर्मं प्रशंससि ।
एतं मे संशयं ब्रूहि यथादृष्टं यथाश्रुतम् ॥ ५ ॥

-Iow do you speak approvingly of divine and highest
ɔn and pleasures as desired, and great merit through little
? Tell me about, that is remove this doubt of mine accor-
s you have seen and heard.

डेय उवाच—

:aṇḍeya said :

अश्रद्धेयं न वक्तव्यं प्रत्यक्षमपि तद्भवेत् ।
नरस्य श्रद्दधानस्य पापोपहतचेतसः ॥ ६ ॥

What is unbelievable should not be told. It may be actually
ɔy a man having faith but his mind smitten with sins.

अश्रद्दधानो ह्यशुचिर्दुर्मतिस्त्यक्तमंगलः ।
एते पातकिनः सर्वे तेनेदं भाषितं मया ॥ ७ ॥

One who has no faith, one who is impure, one who has given
spicious practices all these are sinners. Therefore I spoke like

in Śrī Padma Purāṇam

श्रृणु प्रयागमाहात्म्यं यथादृष्टं यथाश्रुतम् ।
प्रत्यक्षं च परोक्षं च यथान्यत्संभविष्यति

Listen to the description of the greatness of Pr
and heard about by me. There will be, that is it wi
is seen or not seen and any other possible facts,

यथैवान्यन्मया दृष्टं पुरा राजन् यथाश्रुतम् ।
शास्त्रं प्रमाणं कृत्वा तु पूज्यते योगमात्मनः

Oh ! King, which I formerly saw or heard abo
cation or path is honoured only after regarding the
authoritative.

क्लिश्यते चापरस्तत्र नैव योगमवाप्नुयात् ।
जन्मांतरसहस्रेभ्यो योगो लभ्येत मानवैः

There, that is while doing so, if some one el
one should not have recourse to such a path. Men o
path after thousands of births, since by a thousan
men obtains the right path.

यथायोगसहस्रेण योगो लभ्येत मानवैः ।
यस्तु सर्वाणि रत्नानि ब्राह्मणेभ्यः प्रयच्छति

He who give all jewels to brāhmaṇas obtain yog
gift given to brāhmaṇas, men obtain application.

तेन दानेन दत्तेन योगो लभ्येत मानवैः ।
प्रयागे तु मृतस्येदं सर्वं भवति नान्यथा

All this happens in the case of him who dies at
not otherwise.

प्रधानहेतुं वक्ष्यामि श्रद्दधत्सु च भारत ।
यथा सर्वेषु भूतेषु सर्वत्रैव तु दृश्यते ॥ १३ ॥

I shall tell principally to them who have faith. Oh ! descen- ; of Bharata. Since it is seen in all beings, everywhere,

ब्रह्म नैवास्ति वै किंचिद्यद्वक्तुं त्विदमुच्यते ।
यथा सर्वेषु भूतेषु ब्रह्म सर्वत्र पूज्यते ॥ १४ ॥

Brahman is not something which can be fully described. ›rahman is worshipped among all beings everywhere, in the : way,

एवं सर्वेषु लोकेषु **प्रयागः** पूज्यते बुधैः ।
पूज्यते तीर्थराजस्य सत्यमेतद्युधिष्ठिर ॥ १५ ॥

Prayāga is worshipped by the wise in all the worlds. It is hipped like this. Oh ! Yudhiṣṭhira, this is the truth about the . of holy places.

ब्रह्मापि स्मरते नित्यं **प्रयागं** तीर्थमुत्तमम् ।
तीर्थराजमनुप्राप्य नैवान्यत्किंचिदिच्छति ॥ १६ ॥

Even Brahma always remembers **Prayāga**, the best holy :. Having reached this Lord of holy places, he does not :e anything else.

को हि देवत्वमासाद्य मानुषत्वं चिकीर्षति ।
अनेनैवानुमानेन त्वं ज्ञास्यसि युधिष्ठिर ॥ १७ ॥

Who, having obtained godhead, desires manhood ? From inference only, oh ! Yudhiṣṭhira, you will know.

यथा पुण्यमपुण्यं वा तथैव कथितं मया ।

Whether I have told you what is meritorious or non meri-

युधिष्ठिर उवाच— Yudhiṣṭhira said :

श्रुतं तद्यत्त्वया प्रोक्तं विस्मितोऽहं पुनः पुनः ॥ १

I have heard what you told.

कथं योगेन तत्प्राप्तिः स्वर्गलोकस्तु कर्मणा ।
तदा च लभते भोगान् गां च तत्कर्मणां फलम् ॥

तानि कर्माणि पृच्छामि पुनर्यैः प्राप्यते महीम् ।

I am repeatedly amazed. How can it be attained by heaven by one's acts ? He gets pleasures and comes to as the fruit of certain acts. I am asking about those ac which he again gets, that is, comes to Earth.

मार्कण्डेय उवाच— Mārkaṇḍeya said :

श्रृणु राजन् महाबाहो यथोक्तकर्मणा मही ॥ २

Oh ! King, hear by which acts he comes to the Ea

गामग्निं ब्राह्मणं शास्त्रं कांचनं सलिलं स्त्रियः ।
मातरं पितरं चैव यो निन्दति नराधिप ॥ २

Oh ! King, such men as censure of a cow, fire, b sacred texts, gold, water, women, mother, father,

नैतेषामूर्ध्वगमनमेवमाह प्रजापतिः ।
एवं योगस्य संप्राप्तिः स्थानं परमदुर्लभम् ॥ २

do not have an upward going. Thus spoke Prajāp yoga is had. The highest place is very difficult to obtain

गच्छन्ति नरकं घोरं ये नराः पापकारिणः ।
हस्त्यश्वं गामनड्वाहं मणिमुक्तादिकांचनम् ॥ २

The men who commit sins go to terrible hell. Those who first ake away an elephant, a horse, a cow, a bull, jewels, gold in the bsence of the owner,

परोक्षं हरते यस्तु पश्चाद्दानं प्रयच्छति ।
न ते गच्छन्ति वै स्वर्गं दातारो यत्र भोगिनः ॥ २४ ॥

and later give gifts, do not go to heaven, where the donors njoying pleasures and live.

अनेन कर्मणा युक्ताः पच्यंते नरकेऽधमाः ।
एवं योगं च धर्मं च दातारं च युधिष्ठिर ॥ २५ ॥

Thus oh ! Yudhiṣṭhira, I have told about Yoga, pious acts and donor.

यथा सत्यमसत्यं वा अस्ति नास्तीति यत्फलम् ।
निरुक्तं तु प्रवक्ष्यामि यथा यं स्वयमाप्नुयात् ॥ २६ ॥

Whether it is true or not, or whether its fruit is there or not, shall offer the explanation, so that he can on his own obtain hem.

इति श्रीपाद्मे महापुराणे स्वर्गखण्डे प्रयागमाहात्म्ये षट्चत्वारिंशोऽध्यायः ॥

Thus in Śrī Padma Mahāpurāṇa, Swarga Khaṇḍa, the fourty sixth Adhyāya dealing with the Mahimās of Prayāga Kṣetra comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीपद्मपुराणम्

Śrī Padma Purāṇam

स्वर्गखण्डे सप्तचत्वारिंशोऽध्यायः

Swarga Khaṇḍa – Adhyāya - 47

Ślokas 1 to 20

मार्कण्डेय उवाच— Mārkaṇḍeya said :

श्रृणु राजन् प्रयागस्य माहात्म्यं पुनरेव तु ।
नैमिषं पुष्करं चैव गोतीर्थं सिंधुसागरम् ॥ १

Oh ! King, hear again about the greatness of I There are many holy places and other auspicious m like Naimiṣa, Pushkara, Gotīrtha and Sindhusāgara,

कुरुक्षेत्रं गया चैव गंगासागरमेव च ।
एते चान्ये च बहवो ये च पुण्याः शिलोच्चयाः ॥ २

Kurukṣetra, Gayā and Gaṅgāsāgara. The wise say thousand holy places

दशतीर्थसहस्राणि त्रिंशत्कोट्यस्तथापरे ।
प्रयागे संस्थिता नित्यमेवमाहुर्मनीषिणः ॥ ३

and thirty crores others are always situated at Pray

त्रीणि चाप्यग्निकुंडानि येषां मध्ये तु जाह्नवी ।
प्रयागादभिनिष्क्रांता सर्वतीर्थपुरस्कृता ॥ ४ ॥

ere are three fire-vessels, from which Gaṅgā, led by all
›ly places has set out from **Prayāga**.

तपनस्य सुतां...... त्रिषु लोकेषु विश्रुता ।
गंगायमुनया सार्धं संस्थिता लोकभाविनी ॥ ५ ॥

ıe goddess Yamunā the daughter of the Sun is well known
ıree worlds. Gaṅgā causing people to enjoy, stays here with
i.

गंगायमुनयोर्मध्ये पृथिव्या जघनं स्मृतम् ।
प्रयागं राजशार्दूल कलां नार्हंति षोडशीम् ॥ ६ ॥

'**ayāga** said to be the hip of the Earth, is in between – that
: confluence of Gaṅgā and Yamunā. The thirty and a half
which Vāyu has proclaimed, do not deserve, that is not
› even its sixteenth part.

तिस्रःकोट्योर्धकोटी च तीर्थानां वायुरब्रवीत् ।
दिव्यं भुव्यंतरिक्षे च तत्सर्वं जाह्नवि स्मृता ॥ ७ ॥

'hatever is in heaven, on the Earth in the atmosphere all
said to be Gaṅgā only.

प्रयागं समधिष्ठानं कंबलाश्वतरावुभौ ।
भोगवत्यथ या चैव वेदिरेषा प्रजापतेः ॥ ८ ॥

rayāga, Samadhiṣṭhāna, the two nāgas, Kambala and
ra and the holy place which is called Bhogavati, are the
' Prajapati.

तत्र देवाश्च यज्ञाश्च मूर्तिमंतो युधिष्ठिर ।
पूजयन्ति **प्रयागं** ते ऋषयश्च तपोधनाः ॥ ९ ॥

in Śrī Padma Purāṇam

Oh ! Yudhiṣṭhira, gods and sacrifices are there
bodied form. The sages having penance as their wealt
Prayāga.

यजन्ते क्रतुभिर्देवांस्तथा बहुधना नृपाः ।
ततः पुण्यतमो नास्ति त्रिषु लोकेषु भारत ॥

God and Kings having much wealth, perform sacri
none is more auspicious than that in the three worlds.

प्रभावात् सर्वतीर्थेभ्यः प्रभवत्यधिकं विभो ।
दशतीर्थसहस्राणि तिस्रःकोट्यस्तथा परे ॥

Oh ! descendent of Bharata, due to its prowess,
powerful than all other holy places, oh ! Lord. Ther
thousand holy places and thirty crore other holy places

यत्र गंगा महाभागा सदेशास्तत्तपोवनम् ।
सिद्धक्षेत्रं तु तज्ज्ञेयं गंगातीरसमाश्रितम् ॥ १

The truth is, that place where the illustrious Gaṅgā
in a penance grove. That region which resorts to th
Gaṅgā, should be known as the Land of Siddhas.

इति सत्यं द्विजातीनां साधूनामात्मजस्य वा ।
सुहृदां च जपेत्कर्णे शिष्यस्यानुगतस्य वा ॥ १

A man should whisper this into the ears of the tw
the good, his own son, friends or the disceiples who fo

इदं धन्यमिदं स्वर्ग्यमिदं सेव्यमिदं शुभम् ।
इदं पुण्यमिदं रम्यं पावनं धर्ममुत्तमम् ॥ १

This is blessed, this leads to heaven, this should be
this is auspicious, that is meritorious, this is charming th
this is the best course of conduct.

महर्षीणामिदं गुह्यं सर्वपापप्रणाशनम् ।
अधीत्य च द्विजो ध्यायन्निर्मलत्वमवाप्नुयात् ॥ १५ ॥

This is the secret of the sages, which destroys all sins. A
naṇa, meditating on it and having remembered it would
n purity.

यश्चेदं शृणुयान्नित्यं तीर्थं पुण्यं सदा शुचिः ।
जातिस्मरत्वं लभते नाकपृष्ठे च मोदते ॥ १६ ॥

He who, always being pure hears about this holy place
'day, obtains the faculty of remembering his former births
ejoices in heaven.

प्राप्यंते तानि तीर्थानि सद्भिः शिष्टार्थदर्शिभिः ।
स्नाहि तीर्थेषु कौरव्य न च वक्रमतिर्भव ॥ १७ ॥

These holy places are reached by the good who follow the
es of the wise. Oh ! descendent of Kuru, bathe at the holy
s. Do not have a crooked mind.

त्वया तु सम्यक्पृष्टेन कथितं तु मया विभो ।
पितरस्तारिताः सर्वे तारिताश्च पितामहाः ॥ १८ ॥

Being asked by you, I have properly told it to you. All the
s and the great grandsires that are liberated do not deserve –
is, are not equal to

प्रयागस्य तु सर्वे ते कलां नार्हंति षोडशीम् ।
एवं ज्ञानं च योगं च तीर्थं चैव युधिष्ठिर ॥ १९ ॥

even the sixteenth part of **Prayāga**. Thus the path of know-
: and that of yoga and a holy place, oh ! Yudhiṣṭhira, are
red after great trouble.

in Śrī Padma Purāṇam

बहुक्लेशेन युज्यंते ततो यान्ति परां गतिम् ।
प्रयागस्मरणाल्लोकः स्वर्गलोकं च गच्छति ॥ :

Then they go to the highest position. People by ren
Prayāga go to heaven. Thus the forty seventh Adhyāy
Khaṇḍa of Padma Mahāpurāṇa comes to an end.

इति श्रीपाद्मे महापुराणे स्वर्गखण्डे प्रयागमाहात्म्ये सप्तचत्वारिंशो

Thus in Śrī Padma Mahāpurāṇa, Swarga Khaṇ
the fourty seventh Adhyāya dealing with th
Mahimās of Prayāga comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीपद्मपुराणम्

Śrī Padma Purāṇam

स्वर्गखण्डे अष्टचत्वारिंशोऽध्यायः

Swarga Khaṇḍa – Adhyāya - 48

Ślokas 1 to 15

युधिष्ठिर उवाच— Yudhiṣṭhira said :

कथा सर्वा त्वियं प्रोक्ता प्रयागस्य महामुने ।
एवं मे सर्वमाख्याहि यथा च मम तारयेत् ॥

Oh ! great sage, you have told me all this account of **Prayāga**. nilarly tell me everything so that it would liberate me.

र्कण्डेय उवाच— Mārkaṇḍeya said :

श्रृणु राजन् प्रवक्ष्यामि प्रोक्तं सर्वमिदं जगत् ।
ब्रह्मा विष्णुस्तथेशानो देवता प्रभुरव्ययः ॥ २ ॥

Oh ! King, listen, I shall explain. This whole world is said to Brahma, Viṣṇu and Īśwara, the immovable Lord of deities.

ब्रह्मा सृजति भूतानि स्थावरं जंगमं च यत् ।
तान्येतानि परो लोके विष्णुः पालयति प्रजाः ॥ ३ ॥

Brahma creates the creatures and whatever is immobile and bile. The highest Viṣṇu protect them, the created beings in the rld.

कल्पान्ते तत्समग्रं हि रुद्रः संहरते जगत् ।
न ददाति च नाध्येति न कदाचिद्विनश्यति ॥ ४ ॥

न ददाति च नादत्ते । न कदाचिद्वर्धेत इति पाठान्तरम् ।

He neither gives, nor does he accept and never perishes. He o sees Him to be the Lord of all beings, indeed perceives.

ईश्वरः सर्वभूतानां यः पश्यति स पश्यति ।
उत्तरेण प्रतिष्ठानादिदानीं ब्रह्म तिष्ठति ॥ ५ ॥

Now Brahmā is at the North of Pratiṣṭhāna. The highest Lord ng Maheśwara.

महेश्वरो वटे भूत्वा तिष्ठते परमेश्वरः ।
ततो देवाः सगंधर्वाः सिद्धाश्च परमर्षयः ॥ ६ ॥

remains at Vaṭa. The gods with gandharvas, siddhas and at sages always take care of the highest one.

रक्षन्ति परमं नित्यं पापकर्मपरायणान् ।
ये तु चान्ये च तिष्ठन्ति न यान्ति परमां गतिम् ॥ ७

Those who are bent on doing sinful deeds and ot
them who are there, do not obtain the highest position.

युधिष्ठिर उवाच— Yudhiṣṭhira said :

अप्याह मे यथा तत्त्वं यथैषां तिष्ठते श्रुतम् ।
केन वा कारणेनैव तिष्ठन्ति लोकसंमताः ॥ ८

You have told me properly as to what is heard abo
For what reason, do these, dear to the world remain her

मार्कण्डेय उवाच— Mārkaṇḍeya said :

प्रयागे निवसंत्येते ब्रह्मविष्णुमहेश्वराः ।
कारणं तु प्रवक्ष्यामि शृणु तत्त्वं युधिष्ठिर ॥ ९

These namely Brahmā, Śrī Viṣṇu and Maheśwara
Śiva) live at **Prayāga**, I shall tell you the reason. Listen to
oh ! Yudhiṣṭhira.

पंचयोजनविस्तीर्णं प्रयागस्य तु मंडलम् ।
तिष्ठन्ति रक्षणार्थाय पापकर्मनिवारणाः ॥ १०

The region of **Prayāga** is five yojanas extensive. Th
remove sinful deeds, live there for protecting the region.

तस्मिंस्तु स्वल्पकं पापं नरके पातयिष्यति ।
एवं ब्रह्मा च विष्णुश्च प्रयागे समहेश्वरः ॥ ११

Even the slightest sin committed in that region wi
men to fall into hell. Thus Brahmā, Viṣṇu, along with Śiva
Prayāga.

सप्तद्वीपाः समुद्राश्च पर्वताश्च महीतले ।
तिष्ठन्ति ध्रियमाणाश्च यावदाभूतसंप्लवम् ॥ १२ ॥

'he seven islands, oceans, mountains, supported by them ı on the Earth, till deluge.

ये चान्ये बहवः सर्वे तिष्ठन्ति च युधिष्ठिर ।
पृथिवीस्थानमारभ्य निर्मितं दैवतैस्त्रिभिः ॥ १३ ॥

)h ! Yudhiṣṭhira, all the other many objects that are there everything beginning with the Earth is fashioned by these deities.

प्रजापतेरिदं क्षेत्रं प्रयागमिति विश्रुतम् ।
एतत्पुण्यं पवित्रं च प्रयागं तु युधिष्ठिर ॥ १४ ॥

This is a holy place of Prajāpati, and is well known as ga. Oh ! Yudhiṣṭhira,

स्वराज्यं कुरु राजेंद्र भ्रातृभिः सहितो भव ॥ १५ ॥

This **Prayāga** is meritorious and auspicious. Rule your om, Oh ! Lord of Kings, Be with your brothers.

श्रीपाद्मे महापुराणे स्वर्गखंडे प्रयागमाहात्म्ये अष्टचत्वारिंशोऽध्यायः ॥

Thus in Śrī Padma Mahāpurāṇa, Swarga Khaṇḍa, the fourty eightth Adhyāya dealing with the Mahimās of Prayāga comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.



|| श्रीः ||

|| श्री लक्ष्मीवेङ्कटेशो विजयते ||

|| श्री हयवदन मध्वेश पाहि ||

श्रीपद्मपुराणम्

Śrī Padma Purāṇam

स्वर्गखण्डे एकोनपञ्चाशोऽध्यायः

Swarga Khaṇḍa – Adhyāya - 49

Ślokas 1 to 17

सूत उवाच— Sūta said :

भ्रातृभिः सहिता सर्वे पांडवा धर्मनिश्चयाः ।
ब्राह्मणेभ्यो नमस्कृत्वा गुरुदेवांस्त्वतर्पयन् ।

All the Pāṇḍavas bent upon meritorious acts, their brothers, did namaskārams to the brāhmaṇas offered oblations to their dead elders and deities.

वासुदेवोऽपि तत्रैव क्षणेनाभ्यागतस्तदा ।
पांडवैः सहितैः सर्वैः पूज्यमानः समाधवः ।

Śrī Kṛṣṇa also at that time came there in a mom Pāṇḍavas together honoured that Mādhava, Lord of M

कृष्णेन सहितैः सर्वैः पुनरेव महात्मभिः ।
अभिषिक्तः स्वराज्ये तु धर्मपुत्रो युधिष्ठिरः

All the noble ones, along with Śrī Kṛṣṇa, consecr ṣṭhira, Dharma's son, on the Kingdom, that is, the th

एतस्मिन्नंतरे चैव मार्कंडेयो महात्मवान् ।
ततः स्वस्तीति चोक्त्वा वै क्षणादाश्रममागतः ॥ ४ ॥

In the meanwhile, at this time only, the great souled Mārka-
., then saying "May it be well with you" came in a moment
: hermitage.

युधिष्ठिरोऽपि धर्मात्मा भ्रातृभिः सहितस्तु सः ।
महदानंददौ चाथ धर्मपुत्रो युधिष्ठिरः ॥ ५ ॥

The pious Yudhiṣṭhira, Dharma's son, too, along with his
ers, gave him a great gift.

यस्त्विदं कल्यमुत्थाय पठते वा शृणोति वा ।
मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति ॥ ६ ॥

He who, getting up at day-break, recites or listens to this, is
from all sins and he goes to Viṣṇu's heaven.

देव उवाच— Vāsudeva said :

मम वाक्यं तु कर्तव्यं तव स्नेहाद्ब्रवीम्यहम् ।
नित्यं यज्ञरतो भूत्वा प्रयागे विगतज्वरः ॥ ७ ॥

Do my words, that is, as I tell you, I am speaking out of
tion for you. Being free from affliction at **Prayāga**, be always
ged in performing sacrifices.

प्रयागं संस्मरन्नित्यं सहास्माभिर्युधिष्ठिर ।
स्वयं प्राप्स्यसि राजेंद्र स्वर्गलोकं तु शाश्वतम् ॥ ८ ॥

Oh ! Lord of Kings, oh ! Yudhiṣṭhira ever remembering
āga along with us, you yourself will obtain the eternal heaven.

प्रयांगमनुगच्छेद्वा वसते वापि यो नरः ।
सर्वपापविशुद्धात्मा स्वर्गलोकं च गच्छति ॥ ९ ॥

The person who goes to **Prayāga** and who lives tl
his soul being purified of all sins, goes to heaven.

प्रतिग्रहादुपावृत्तः संतुष्टो नियतः शुचिः ॥ १

He who has turned away from accepting gifts
pleased, controlled and pure.

अहंकारनिवृत्तश्च स तीर्थफलमश्नुते ।
अकोपनश्च राजेंद्र सत्यवादी दृढव्रतः ।
आत्मोपमश्च भूतेषु स तीर्थफलमश्नुते ॥ १

Who is free from self conceit, obtains the fruit of a
holy place. Oh ! Lord of Kings, so also he who does not
who speaks the truth, and who has a firm resolve,

ऋषिभिः क्रतवः प्रोक्ता देवैश्चापि यथाक्रमम् ।
न हि शक्या दरिद्रेण यज्ञाः प्राप्तुं महीपते ॥ १

who looks upon other beings as himself, obtains tl
a visit to a holy place. The sages, so also the gods h
mmended sacrifice according to proper order. Oh ! Kin
man cannot afford to have, that is, to perform a sacrific

बहूपकरणो यज्ञो नानासंभारसंभ्रमः ।
प्राप्यते विविधैरर्थ्यैः समृद्धैर्वानरैः क्वचित् ॥ १

A sacrifice requires many implements, and many
for its preparation are necessary. It is sometimes, obt
various rich or wealthy men.

यो दरिद्रैरपि बुधैः शक्यः प्राप्तुं नरेश्वर ।
ततो यज्ञफलैः पुण्यैस्तन्निबोध जनेश्वर ॥ १

h ! King, it can be performed by rich, wise men. Then
e united with, that is, they attain meritorious fruits of the
e.

ऋषीणां परमं गुह्यमिदं भरतसत्तम ।
तीर्थाभिगमनं पुण्यं यज्ञैरपि विशिष्यते ॥ १५ ॥

h ! King, oh ! best of the Bharatas, understand this great
of the sages. Visiting holy places is meritorious. It is even
r to the performance of sacrifices.

दशकोटिसहस्राणि त्रिंशत्कोट्यस्तथापरे ।
माघमासे तु गंगायां गमिष्यन्ति नरर्षभ ॥ १६ ॥

h ! best of men, ten crores of holy places, so also thirty
of other holy places will go to, that is, exist in Gaṅgā, in the
of Māgha.

स्वस्थो भव महाराज भुक्त्वा राज्यमकंटकम् ।
पुनर्द्रक्ष्यसि राजेंद्र यजमानो विशेषतः ॥ १७ ॥

njoying the Kindom free from vexation, be comfortable.
reat King, oh ! lord of Kings, you will, especially as a
er, again see me.

इति श्रीपाद्मे महापुराणे स्वर्गखण्डे प्रयागमाहात्म्यं नाम
एकोनपंचाशत्तमोऽध्यायः ॥

Thus in Śrī Padma Mahāpurāṇa, Swarga Khaṇḍa,
the fourty nineth Adhyāya dealing with the
Mahimās of Prayāga comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीपद्मपुराणम्

Śrī Padma Purāṇan

उत्तरखण्डे एकनवतितमोऽध्यायः

Uttara Khaṇḍa – Adhyāya - 91

Dealing with Kartīka Māhātmyam - Discussion
Lord Śrī Kṛṣṇa and His consort Satyabhāmā 1
the elimination of Śaṅkhasena in that "Māhimās

Ślokas 1 to 30

नारद उवाच— Sage Nārada said :

इत्युक्त्वा भगवान्विष्णुः शफरीतुल्यरूपधृक् ।
स पपातांजलौ विंध्ये निवासे कश्यपस्य च

Saying so, Śrī Viṣṇu took up a very small form tiny Fish which was glittering and fell into the hollow of Kaśyapa at his residence on the mountain – Vind

स तं कमंडलौ क्षिप्रं कृपया क्षिप्तवान् मुनिः ।
तावत्स नममौ तत्र ततः कूपे न्यवेशयत्

The sage Kaśyapa kindly and quickly put him i pot. when it could not contain itself there, he put into it could not contain itself there, he put it into a lake

तत्रापि नममौ तावत् कासारे प्राक्षिपत् सताम् ।
एवं स. सागरे क्षिप्तस्तत्र सोऽप्यन्ववर्धत ॥ ३ ॥

this way, it was in the end put into the sea. It grew there

ततोऽवधीत्स तं शंखं विष्णुर्वै मत्स्यरूपधृक् ।
अथ तं स करे धृत्वा बदरीवनमागतः ॥ ४ ॥

en Śrī Viṣṇu having the form of Fish, killed Śaṅkha. Then
im in His Hand, He came to the Badari forest.

तत्राहूय ऋषीन् सर्वानिदमाज्ञापयद्विभुः ।

.ling all the sages there, he ordered them like this.

उवाच— Śrī Kṛṣṇa said :

जलांतरे विशीर्णास्तु यूयं वेदान् प्रमार्जथ ॥ ५ ॥

:emove the Vedas dropped into the water.

आनयध्वं च त्वरिताः सरहस्यं जलांतरात् ।
तावत्प्रयागे तिष्ठामि देवतागणसंयुतः ॥ ६ ॥

ıickly bring them with the upanishads from the interior
/ater. Till then, I shall live at **Prayāga** with the group of
.

ाच—Sage Nārada said :

ततस्तैः सर्वमुनिभिस्तपोबलसमन्वितैः ।
उद्धारिताः षडंगास्ते वेदा यज्ञसमन्विताः ॥ ७ ॥

ıen all the sages, endowed with the power of penance,
e Vedas with the six aṅgas and with sacrifices.

in Śrī Padma Purāṇam

तेषु यावन्मितं येन लब्धं तावन्मितस्य हि ।
स स एव ऋषिर्जातस्तदाप्रभृति पार्थिव ।

Since then that sage who got a portion of them, Vedas, became the seer of that much portion.

अथ सर्वेऽपि संगम्य प्रयागं मुनयो ययुः ।
विष्णवे सविधात्रे ते लब्धान् वेदान्न्यवेदयन् ।

They presented the Vedas obtained by them to Śr creator. Oh ! King, then all the sages together went to P so submitted.

लब्ध्वा वेदान् सयज्ञांस्तु ब्रह्मा हर्षसमन्वितः ।
अयजच्चाश्वमेधेन देवर्षिगणसंवृतः ॥

Brahmā obtaining the Vedas with the sacrifices ted with the group of deities and sages, he performed sacrifice.

यज्ञांते देवदेवेश सिद्धपन्नगगुह्यकाः ।
निपत्य दंडवद् भूमौ विज्ञप्तिं तत्र चक्रिरे ॥

At the end of the sacrifice, lords of gods, siddha Yakshas fell prostrated themselves like a staff and Viṣṇu.

देवा ऊचुः— Devas said :

देवदेव जगन्नाथ विज्ञप्तिं श्रृणु नः प्रभो ।
हर्षकालोऽयमस्माकं तस्मात्त्वं वरदो भव ॥

Oh ! God of gods, oh ! Lord of the world, oh ! Mas listen to out request. This is the time for our joy. The giver of a boon.

स्थानेऽस्मिन्नृषयो वेदान्नष्टान्प्रापुः पुनः स्वयम् ।
यज्ञभागान् वयं प्राप्तास्त्वत्प्रसादाद्रमापते ॥ १३ ॥

h ! Lord of Ramā (रमा), the sages themselves have brought
place the lost Vedas. Due to your favour, we have received
in the sacrifice.

स्थानमेतदपि श्रेष्ठं पृथिव्यां पुण्यवर्धनम् ।
भुक्तिमुक्तिप्रदं चास्तु प्रासादाद्भवतः सदा ॥ १४ ॥

et this place always be, by your grace, the best one on the
(That is **Prayāga**). It should increase religious merit and
easures and salvation.

कालोऽप्ययं महापुण्यो ब्रह्मघ्नादिविशुद्धिकृत् ।
दत्ताक्षयकरश्चास्तु वरमेतद्ददस्व नः ॥ १५ ॥

lay this time also be highly meritorious. May it purify the
etc. of brāhmaṇas. May it give inexhaustive objects. Grant
boon.

गुरुवाच— Śrī Viṣṇu said :

ममाप्येतन्मतं देवा यद्भवद्भिरुदाहृतम् ।
तत्तथास्तु लभत्वेतद्ब्रह्मक्षेत्रमिति प्रथाम् ॥ १६ ॥

)h ! gods, I think in the same way as you have said. Let it be
y this place (**Prayāga**) be famous as Brahma Kṣetra.

सूर्यवंशोद्भवो राजा गंगामत्रानयिष्यति ।
सा सूर्यकन्यया चात्र कालिंद्या संगमिष्यति ॥ १७ ॥

King born in the solar dynasty will bring Gaṅgā here.
Gaṅgā will be here united with Yamunā, daughter of the

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यूयं च सर्वे ब्रह्माद्या निवसध्वं मया सह ।
तीर्थराजेति विख्यातं तीर्थमेतद्भविष्यति ।

All of you, Brahmā and others, should live he
This holy place will be known as "Tīrtha Rāja" –
places.

दानं तपो व्रतं होमो जपपूजादिकाः क्रियाः ।
अनंतफलदाः सन्तु मत्सांनिध्यप्रदाः सदा ॥

Many acts like giving gifts, practising penanc
vow, offering a sacrifice muttering hymns and wors
exhaustible fruits. May they always give proximity wi

ब्रह्महत्यादि पापानि बहुजन्मकृतान्यपि ।
दर्शनादस्य तीर्थस्य विनाशं यान्तु तत्क्षणात् ॥

Many sins like the killing of a brāhmaṇa comm
many existences perish the very moment at the sight
place.

देहत्यागं तथा धीराः कुर्वन्ति मम सन्निधौ ।
मत्तनुं प्रविशन्त्येव पुनर्जन्मनि नो नराः ॥

Similarly the wise cast their bodies in My vici
men enter My Body only and not a new existence.

पितृन्निर्दिश्य ये श्राद्धं कुर्वन्त्यत्र समागताः ।
तेषां पितृगणाः सर्वे यांतु ते मत्सलोकताम् ॥

May the groups of the dead ancestors of those
here and offer a śrāddha intended for the dead ance
the same world as Mine.

कालोऽप्येष महापुण्यफलदोऽस्तु सदा नृणाम् ।
सूर्ये मकरगे प्रातःस्नायिनां पापनाशनम् ॥

e sin of those who bathe here, when the Sun has entered nus, perishes.

मकरस्थरवौ माघे प्रातःस्नानं प्रकुर्वताम् ।
दर्शनादेव पापानि यान्ति सूर्याद्यथा तमः ॥ २४ ॥

:rely on seeing those who bathe daily in the morning in when the Sun is in capricornus, sins go away, as dark- the appearence of the Sun.

सलोकत्वं सरूपत्वं समीपत्वं त्रयं क्रमात् ।
नृणां ददाम्यहं स्नानान्माघे मकरगे रवौ ॥ २५ ॥

a result of the daily bath in Māgha when the Sun is in nus, I grant men the triad, namely

i) the same world,

i) the same form as of mine and

i) proximity with ME in this order.

यूयं मुनीश्वराः सर्वे शृणुध्वं वरदोऽस्मि वः ।
बदरीवनमध्येऽहं सदा तिष्ठामि सर्वगः ॥ २६ ॥

ı ! best sages, listen all of you. I am the giver of boons to m the Omniscient one, always live in Badari Vana.

अन्यत्र दशभिर्वर्षैस्तपसावाप्यते फलम् ।
तदत्र दिवसैकेन भवद्भिः प्राप्यते सदा ॥ २७ ॥

at fruit – phala, which you get after ten years by practising at other place, is always got here by you within a day.

स्थानस्य दर्शनं तस्य ये कुर्वन्ति नरोत्तमाः ।
जीवन्मुक्तास्तदा तेषु पापं नैवावतिष्ठते ॥ २८ ॥

ose best men, who see that place, are liberated while ıere no sin resides in them.

in Śrī Padma Purāṇam

सूत उवाच—

Sūta Purāṇika said :

एवं देवान् देवदेवस्तदुक्त्वा
तत्रैवान्तर्धानमागात् सवेधाः ।
देवाः सर्वेऽप्यंशकैस्तत्र तस्थु-
श्चान्तर्धानं प्रापुरिन्द्रादयस्ते ॥

Having spoken like this to the gods, the God o
vanished there only with Brahmā. All gods also live
portions. And those gods, Indra and others vanished.

इमां च गाथां शृणुयान्नरोत्तमो
यः श्रावयेद्वापि विशुद्धचित्तः ।
स तीर्थराजं बदरीवनं यत्
कृत्वा फलं मां समवाप्नुयाच्च ॥ ३

The best man of a pure heart who would listen t
gious verse or make others listen to it – that is – tell it
would obtain the phala – fruit which is obtained in the l
places, Badari Vana and would also obtain ME.

इति श्रीपाद्मे महापुराणे उत्तरखंडे पंचपंचाशत्सहस्रसंहित
कार्तिकमाहात्म्ये श्रीकृष्णसत्यभामासंवादे शंखासुरवधो वे
प्रयागमाहात्म्यं नाम एकनवतितमोऽध्यायः ॥

Thus in Śrī Padma Mahāpurāṇa, Uttara Khaṇ
the Ninety first Adhyāya relating to
Mahimās of Prayāga comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीपद्मपुराणम्

Śrī Padma Purāṇam

उत्तरखण्डे विंशाधिकद्विशततमोऽध्यायः

Uttara Khaṇḍa – Adhyāya - 220

Mohini's story narrated

Ślokas 1 to 54

ाच—

. said :

शिवस्य तीर्थराजस्य प्रयागस्य तवाग्रतः ।
महिमानं महापुण्यं श्रद्धया वर्णयामि ते ॥ १ ॥

you I am describing devoutely the way which is the very ous greatness of the auspicious **Prayāga**, the principal ıoly places.

विश्वावसुर्महीपाल गंधर्वो लोकविश्रुतः ।
एकदा. स गतो गातुं सुमेरौ ब्रह्मणः सभाम् ॥ २ ॥

ı ! King, there was a Gandharva named Viśwāvasu, well in the world. Once he went to Brahma's assembly on to sing.

तत्र सर्वैः सुरश्रेष्ठमुपविष्टं सुविष्टरे ।
जुष्टं सुरगणैर्भूप विश्वावसुरवैक्षत

Viśvāvasu saw there the Lord of gods resorted t
of gods seated on an excellent seat.

ब्रह्मासनसमीपे तु वरासनगतं नृप ।
द्वितीयमिव लोकेशमिंद्रप्रस्थं स ऐक्षत

Oh ! King, near the seat of Brahma, he saw Ind
if it was another lord of the world, seated on an exc

सुरराजतीर्थराजौ ब्रह्मेन्द्रप्रस्थयोर्नृप ।
चामरोद्धूननं मूर्ध्नि कुर्वंतौ स ददर्श ह

He saw the Lord of gods and the chief of holy p
chowries on the heads of Brahmaprastha and Indrap

अन्यानि देवतीर्थानि तयोर्दूरे महीपते ।
स्थितानि तेन दृष्टानि बद्धांजलिपुटानि तु

Oh ! King, oh ! King, he also saw there other
places, standing with the palms, of their hands joined i
at a distance from the two.

तयोरग्रे जगौ राजन् गांधर्वं रागमुत्तमम् ।
तीर्थैः सममगात्सत्यलोकं देवान् विसृज्य हि

In front of the two, he sang an excellent Gan
leaving the gods, he went to Satyaloka, with the hol

अथ विश्वावसुर्धीमान् दृष्ट्वा तीर्थस्य वैभवम् ।
इंद्रप्रस्थस्य राजेंद्र हाहामेतदुवाच ह

en, oh ! Lord of Kings, the intelligent Viśwāvasu, seeing deur of the holy place Indraprastha, spoke these words to

पुरुवाच— Viśwāvasu said :

भो भो गंधर्व शार्दूल तीर्थमेतन्महाद्भुतम् ।
इंद्रप्रस्थाख्यमेतस्मिन्संसारे तीर्थराशिषु ॥ ९ ॥

ı ! best of Gandharvas, in the world this holy place called ıstha is very wonderful among the heaps of many places of ure.

चराचरगुरुर्ब्रह्मा सुरवंद्यपदांबुजः ।
तस्यासनसमीपस्थं यदतिष्ठ समासनम् ॥ १० ॥

ıce he was seated on a seat near that of Brahmā who is the the moveable and the immovable, and whose Lotus like :e saluted by all devatās.

तीर्थराजोऽपि पृष्ठस्थश्चामरं यस्य मस्तके ।
अधुना भृत्यवज्ज्ञातस्तीर्थेष्वन्येषु का कथा ॥ ११ ॥

en the chief of the holy places standing behind, waved s on his hand, thus becoming his servant. Then what can about other holy places ?

पृथिव्यां यानि तीर्थानि त्रिवर्गफलदानि तु ।
इंद्रप्रस्थमिदं तीर्थं चतुर्वर्गफलप्रदम् ॥ १२ ॥

. the holy places that are there grant as a fruit of a visit to : three goals of human life; but this holy place Indraprastha ll the four goals.

अत्र स्थितानि तीर्थानि तादृशानि गुणैर्ध्रुवः ।
शेषेनापि न शक्यंते स्तोतुं तेषां महागुणाः ॥ १३ ॥

The holy places stationed here are Dhruva in me great merits cannot be described even by Śesha.

नारद उवाच—

Sage Nārada said :

एवं विश्वावसुर्धीमान् दृष्ट्वेंद्रप्रस्थवैभवम् ।
गत्वा तस्य गृहं राजन् पावनं सर्वकामदम् ॥

Oh ! King, that intelligent Viśwāvasu, seeing the g Indraprastha like this, which was purifying and giving objects, went home.

यथा देवेषु सर्वेषु शक्रः श्रेष्ठः शचीपतिः ।
तस्माद्ब्रह्मा च तीर्थेषु प्रयागोऽयं तथा वरः ॥

As Śakra, Lord of Śachi Devī, is the greatest ar and Brahma is superior to him, so this **Prayāga,** the best places

तस्मादपि महाराज शक्रप्रस्थमिदं वरम् ।
अस्यांतरगतो योऽयं प्रयागो नृप दृश्यते ॥

कथयाम्यत्र यद्वृत्तं मोहिन्याः पण्ययोषितः ।
नर्मदासरितस्तीरे पुरी माहिष्मती नृप ॥

Indraprastha is superior, even to that, oh ! great K bank of river Narmadā there in the city Māhiṣmati.

In it was a prostitute named Mohini, who had am was endowed with beauty and youth.

मोहिनी नाम तत्रासीद्वेश्या बहुधनान्विता ।
रूपयौवनसंपन्ना निष्णाता नृत्यगीतयोः ॥

She was skilled in dancing and singing.

तया बहूनि पापानि कृतानि धनलुब्धया ।
ब्रह्महत्याः कृताः सप्त दास्यश्च बहवो हताः ॥ १९ ॥

e, greedy of wealth, committed many sins, She killed
rāhmaṇas and many maid servants.

तासां च पतिता गर्भाः बहुशः पापया तया ।
एवं तया सुतारुण्यं गमितं पापकर्मभिः ॥ २० ॥

e, the sinful one, also many times caused abortions. In
/, she passed her good that is, valuable youth in sinful

ततो जरा कियत्काले तद्देहे समपद्यत ।
जराग्रस्तशरीरा सा निवृत्तविषयस्पृहा ॥ २१ ॥

en after some time, old age came to her body. She with
y afflicted by old age with her desire for sensual objects

न चक्रे मानसं यूनां ते च तां प्रतिभूषते ।
पापार्जितं धनं स्वीयं न विश्वसिति कस्यचित् ॥ २२ ॥

l not have a longing for young men, nor did they have any
for her.

न दत्ते न स्वयं भुंक्ते न निक्षिपति वै क्वचित् ।
एकदा सा निशीथे तु विबुध्येति विचिंतयत् ॥ २३ ॥

! King about her wealth, earned sinfully, she did not enjoy
f, she did not deposit it somewhere. She did not give it to
night, she being awakened,

मृतायां मयि कस्येदं धनं पापैरुपार्जितम् ।
तं नयिष्यति मां घोरं नरकं भृशादारुणम् ॥ २४ ॥

thought like this :

"Whose will this wealth earned sinfully b
dead ? It will take me to a dreadful hell".

दास्यस्तासां च भर्तारस्तद्भोक्ष्यन्ति धनं मम
मयैव सद्गतिस्तस्य कथं न क्रियतेऽधुना

The maid servants and their husbands will enj
of me. Then now, why should I not make a good u

एवं विचिंत्य सा धर्मे विधाय मतिमुत्तमाम् ।
चकारारामसरसि वापीकूपसुरालयान्

Thinking like this, she resolved upon doing
and constructed gardens, tanks, wells, reservoirs
temples.

अभितः पुरमाधत्ते प्रपाः पथिकहेतवे ।
निदाघे च महाराज तेभ्योऽन्नं प्रददौ च सा

Near the city she fixed a place where water is
travellers in summer; and she gave them food (als
King.

धर्मशालां गृहाभ्याशे निवासाय विदेशिनाम् ।
विदधे सा पुनस्तेभ्यो ददावाहारमुत्तमम् ।

Near her house she put up a guest house for
stay in. And she also gave them excellent food.

एवं प्रवर्तमाना हि धर्मे सा भूपमोहिनी ।
ज्वरातुराभवत्काले क्वचिच्चेति विचिंतयत् ।

Oh ! King, when that Mohini, was thus engaged
acts, in course of time old age came to her, and so
thought,

धर्मार्थे हि मया वित्तं व्ययितं भूरि यद्यपि ।
तथापि स्वर्णरूप्यादि प्रचुरं वर्तते परम् ॥ ३० ॥

hough I have spent money on righteous acts, yet I still have nore wealth in the form of gold, silver etc.

श्रोत्रियेभ्यो ददाम्येतज्ज्ञानेनेति व्यचिंतयत् ।
विचिंत्येति समाहूता मोहिन्या नगरद्विजाः ॥ ३१ ॥

shall voluntarily give it to learned brāhmaṇas. Thus she t. Thinking like this Mohini invited the brāhmaṇas of the

नागतास्ते महीपाल ज्ञात्वा घोरं प्रतिग्रहम् ।
यदा तदा द्विभागं च चक्रे तत्तधनं स्वकम् ॥ ३२ ॥

h ! King, when they, realising that the acceptance of the from her was fearful, she divided the wealth into two parts.

एको भागस्तु दासीनां दत्तोऽन्यश्च विदेशिनाम् ।
स्वयं तु निर्धना राजन्नभवत् सा तु मोहिनी ॥ ३३ ॥

h ! King, 'she gave one part to her maid servants and the o foreigners. She herself became destitude.

तथा समागतं मृत्युं विज्ञायान्तिकमन्तिके ।
मुक्त्वा दास्यो धनं नीत्वा यथेष्टगतयोऽभवत् ॥ ३४ ॥

nowing that her death was imminent, her maid servants r, took the wealth, and went away as they liked thinking ealth which be given by her when she would be

इति मत्वा यदा ह्येषा ज्वरमुक्ता भविष्यति ।
तदानीं यद्धनं दत्तं नूनमादास्यते हि तत् ॥ ३५ ॥

ree from fever, as a part of the span of her life was still left.

अथ सा लंघनान्यष्टादश कृत्वा महीपते ।
निजायुषस्तु शेषेण ज्वरमुक्ता तदाऽभवत् ॥

Oh ! King, she had one maid named Jaradgavā.

एका जरद्गवा नाम सखी तस्या महीपते ।
सा तामुपचचाराशु पथ्यादिभिरतंद्रिता ॥

Being careful, she actively waited upon her witl giving her salutary diet etc.

कियद्भिर्वासरैः सा तु पूर्णाहारा व्यजायत ।
तस्या जरद्गवायास्तु गृहे भुक्तं स्म लज्जया ॥

After a few days she was fit to take full diet. Wit shame, she ate in the house of that Jaradgavā.

मया स्थितं सुखेनात्र दुःखमद्य समागतम् ।
दारिद्र्यान्न मया स्थेयं सा चिंत्येति गतान्यतः॥

Here, in the world, I have lived happily. Now come to me. I shall not live in poverty. Thinking like

गच्छती सा वने राजन् मोहिनीपुरतस्करैः ।
इति मत्वा विनिहता गृहीत्वा यात्यसौ धनम् ॥

She went elsewhere. While she was going to a thieves of the city, thinking, "This is Mohinī, going wealth" struck her.

धनमप्राप्य तैस्तस्याः सकाशात् पुरतस्करैः ।
श्वसती सा परित्यक्ता तस्मिन्नेव वने नृप ॥

Oh ! King, not finding wealth with her, they left ing in the very forest.

अथ वैखानसः कश्चित् प्रयागस्यास्य वै जलम् ।
बिभ्रत्कमंडलौ राजन्नत्रारण्ये समाययौ ॥ ४२ ॥

ıen, oh ! King, some anchorite, carrying water from a in a water pot came to the forest.

अथ तां पतितां वीक्ष्य शस्त्रविक्षतविग्रहाम् ।
याचमानामिदं राजन् जीवनं हस्तसंज्ञया ॥ ४३ ॥

ıen seeing her fallen with her body wounded by weapons :ing for the water by means of signs made by her hand.

ा उवाच— Vaikhānasa said :

का त्वं केन शितैः शस्त्रैः सक्षतीकृतविग्रहा ।
एकाकिनी किमर्थं वा निर्जनारण्यमागता ॥ ४४ ॥

'ho are you ? Who has wounded your body with sharp ıs ? Why have you, all alone, comes to this lonely forest ?

इंद्रप्रस्थगतस्येदं प्रयागस्य जले शुभे ।
भाग्योदयेन केनापि प्रापितं प्रियकाम्यया ॥ ४५ ॥

h ! auspicious one, with a desire to do good with this of **Prayāga**, situated in Indraprastha, is brought by me good luck.

इत्युक्ता तेन सा वक्तुमक्षमा व्याददे मुखम् ।
पातुं तद्वारि महिषी भवेयमिति वांछया ॥ ४६ ॥

hus addressed by him, she, unable to speak, opened her to drink water, with the desire. "May I be a queen".

अथैतस्य प्रयागस्य पातितेंबुनि तन्मुखे ।
तत्याज जीवितं सा तु मोहिनी गणिका नृप ॥ ४७ ॥

in Śrī Padma Purāṇam

Oh ! King, when this water of Prayāga was drop
mouth, that prostitute Mohini gave up her life.

प्राणप्रयाणकाले तु महिषीत्वं च वांच्छयत् ।
अतः सा महिषी जाता द्राविडे वीरवर्मणः ॥

At the time of her departure, she longed for th
queen. Therefore, she, being born in the house of
Keraḷa,

संभूय केरलाधीशगृहे तीर्थांबुपानतः ।
कुलशीलधनैश्वर्यसंयुक्तस्य महीपतेः ॥

became due to drinking the water of the holy pla
of King Vīravarman endowed with good family, goo
wealth, prosperity, in the Drāviḍa country.

हेमगौरं ततः सांगं बभार कमलेक्षणा ।
अतस्तस्य पिता नाम हेमांगीति चकार ह ॥

The Lotus eyed one had a yellowlish like gold.
her father named her "Hemāṅgi".

एकदा सा तु हेमांगी हेमाभरणभूषिता ।
कलायाः स्ववयस्याया मंत्रिपुत्र्या गृहं ययौ ॥

Once that Hemāngi adorned with golden ornam
the house of Kalā, her friend and the minister's daug

तत्र यावकतैलेन स्नापिता भोजिता च सा ।
विविधान्नैस्तदा राजन् निविष्टा वरविष्टरे ॥

There she was bathed after being smeared wit
was fed with various foods and was seated on an exc

ोद्ग्रथितधम्मिल्ला क्षामक्षौमविभूषिता ।
ां प्रोवाच दधती मुखे तांबूलवीटिकाम् ॥ ५३ ॥

her braid tied with flowers, and adorned with this
ents and having a tāmbūla in her mouth, she said to

— Hemāṅgi said :

ऽ कलय मे वाक्यं कोकिला कलभाषिणि ।
यदद्भुतं वस्तु तव मामभिदर्शय ॥ ५४ ॥

Kalā, speaking sweetly but indistinctly like cuckoo,
my words. Show me the thing which is wonderful in
.

ीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायां उत्तरखंडे
ाहात्म्ये इंद्रप्रस्थवर्णनं नाम विंशाधिकद्विशततमोऽध्यायः ॥

s in Śrī Padma Mahāpurāṇa, Uttara Khaṇḍa,
Two hundred twentyeth Adhyāya relating to
greatness of Prayāga comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.





॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीपद्मपुराणम्

Śrī Padma Purāṇar

उत्तरखण्डे एकविंशाधिकद्विशततमोऽध्

Uttara Khaṇḍa – Adhyāya - 22

Mahimās of Indraprastha
In that description of "Prayāga'

Ślokas 1 to 53

नारद उवाच— Nārada said :

इत्युक्ता सा कला राजंस्तया नृपतिभार्यया ।
स्वकोशात्स्वर्णमंजूषामानाय्य विदधे पुरः

Oh ! King, that Kalā, so addressed by the Kir brought a golden box from treasure and put it befor

उवाच च महाराज भार्येऽस्यां महदद्भुतम् ।
पुस्तकं वर्तते देवि तत्र चित्राणि सन्ति वै

She said : "Oh ! queen, oh ! wife of the great very wonderful book. There are pictures in it.

उद्घाट्य पश्यतां किंचित्किं किमस्त्यत्र पुस्तके
रंस्यते ते मनो नूनं तत्रस्थालेख्यदर्शने

y seeing the pictures in it, your mind will be delighted. So
1e book a little, and see what it contains.

इत्युक्त्वा भूपपत्नी सा दास्या तामुदघाटयत् ।
मंजूषां तत्र संस्थं च पुस्तकं पाणिनाऽग्रहीत् ॥ ४ ॥

'hus addressed by her, the queen got the box opened by her nd took with her hand that book that was in it.

तत्रावलोकयामास सावतारान् समासतः ।
पूर्वं ततस्तु भूगोलं पंचाशत्कोटियोजनम् ॥ ५ ॥

n it, she first saw succintly the pictures of incarnations. Then w the globe having an expanse of fifty crores of Yojanas.

तत्रांधकारसंयुक्ता भूमिर्दृष्टाऽथ कांचनी ।
एतयोरंतरे राजँल्लोकालोकश्च पर्वतः ॥ ६ ॥

n it, she saw a region full of darkness. Between the two the Lokāloka Mountain, oh ! King.

सप्तद्वीपास्ततो दृष्ट्वा समुद्रैः सप्तभिर्वृताः ।
एतेषु नद्यः शैलाश्च खंडानि तु महामते ॥ ७ ॥

Then she saw the seven islands surrounded by seven seas. so in them, she saw rivers, mountains and continents oh ! wise one.

एतद्भारतखंडं सा पश्यंती भूपतिप्रिया ।
यमुनाजाह्नवीमुख्याः सरितः समवैक्षत ॥ ८ ॥

The wife of the King saw this Bharata Khaṇḍa. She saw the rivers like Yamunā, Gaṅgā.

यमुनातीरगं राजन्निंद्रप्रस्थमिदं शुभम् ।
ददर्श सा महाभागा तीर्थं व्रजयुतं नृप ॥ ९ ॥

in Śrī Padma Purāṇam

Oh ! King, the illustrious one saw this au
prastha along with Vraja on the bank of Yamunā.

अत्र तीर्थमिदं दृष्ट्वा प्रयागं ब्रह्मनिर्मितम् ।
पूर्वजन्मकृतं कर्म सा सस्मार मनस्विनी

Oh ! King, the high minded one seeing in it
fashioned by Brahmā called Prayāga recollected th
her in her former birth.

ततस्तूष्णीं समुत्थाय तूर्णं सा स्वगृहं ययौ ।
निश्चित्येति न भोक्ष्यामि ततः प्रस्थाय तीर्थ

Then silently getting up, she determined "
food, till I leave for the holy place", hurriedly we

तदैव सा तु हेमांगी सहे गंतुमसुप्रियम् ।
वीरवर्माणमाहेदं तीर्थराजं प्रिया सती

Then only, that Hemāngi, loving the chief hol
King Vīravarman, dear to her like her own life.

हेमांग्युवाच—
Hemāṅgi said :

भो भो प्राणपते वाक्यं मदीयं श्रृणु धर्मदम् ।
विधेहि च महाभाग तूर्णं पूर्णो भविष्यति

Oh ! Lord of my life, listen to my righteous w
them out quickly, oh ! illustrious one. My desire w

पुराऽहं मोहिनी नाम वेश्या च बहुपापकृत् ।
यौवने वार्धके किंचिद्धर्मे जाता मतिर्मम

Formerly, I was a prostitute. I committed ma
youth and in my old age, I had a mind to do pious

पापेनोपार्जितं वित्तं धर्मेण व्ययितं मया ।
निर्धनाऽहं यदा राजन्निर्गता निजपत्तनात्   ॥ १५ ॥

: spent righteously the wealth I had earned sinfully. Oh ! when I who was penniless,

तदा मां निर्जनेऽरण्ये यान्तीं जघ्नुस्तु तस्कराः ।
वृथा दारिद्र्यसंतप्ता पापा धनजिघृक्षया   ॥ १६ ॥

went out of my city and was going in a forest, theives who sinful, who were tormented by improper poverty, struck me, ı desire to grab my wealth.

शितशस्त्रक्षतांगीं मां श्वसंतीं गतचेतनाम् ।
विसृज्य तस्करास्तत्र गता हतमनोरथाः   ॥ १७ ॥

The thieves, with their desires frustrated, leaving me, with ody wounded with sharp weapons, and breathing but un-:ious, there, went away.

ततो वैखानसो ह्येकः प्रयागस्य जलं वहन् ।
इंद्रप्रस्थगतस्यैव वने तत्र समागतः   ॥ १८ ॥

Then an anchorite carrying the water of **Prayāga** situated at prastha came into the forest.

तत्र मां पतितां दृष्ट्वा तदवस्थां स तापसः ।
का त्वं कुतः किमर्थे वा हता केनेति पृष्टवान्॥ १९ ॥

The ascetic seeing me lying in that condition there asked me, are you ? Where from have you come ? Why and by whom you hit ?

तदा किमपि नोक्तं मे प्रार्थितं पुण्यमंबु तत् ।
तेन तन्मे मुखे क्षिप्तं ततोऽहं देहमत्यजम्   ॥ २० ॥

I then did not say anything, but asked for that ho
He put it into my mouth and I abandoned my body.

प्राणप्रयाणकाले तु वारि तत्सर्वकामदम् ।
श्रुत्वेति वांच्छितवती महिषी स्यामिति प्रभो ॥ २१

Hearing that, that water fulfills all desires, I desir
Lord, at the time of departure of my life, "May I be b
queen".

तस्य तीर्थांभसो राजन् प्रसादात्ते गृहेश्वरी ।
जाताऽहं सत्कुलाचारा शीलया परयो निधेः ॥ २२

Due to the grace of that holy pace, I became yo
practising acts of a good family and of a very good ch
oh ! King.

सांप्रतं द्रष्टुमिच्छामि शाक्रप्रस्थगतं नृप ।
प्रयागं तीर्थराजं तं भवता सह कामदम् ॥ २३

Now I desire to see, along with you, the chief hol
Prayāga situated in Indraprastha and giving all desired ob

प्रस्थास्येऽहं यदा राजन् तीर्थराजं प्रति प्रभो ।
तदाऽहमन्नं भोक्ष्यामि मयेति विहितः पणः ॥ २४

Oh ! King, I have taken this pledge that I shall eat fo
when I proceed to that chief holy place **Prayāga**, oh ! Lo

राजोवाच—

King said :

कथमेतद्विजानीयां त्वदुक्तं चललोचने ।
प्रतीतं कुरु मे भद्रे त्वदुक्तं करवाण्यहम् ॥ २५

Oh ! you of unsteady eyes, how would I know to be true
t you said ? convince me, oh ! good one, I would do what
said :

[उवाच— Nārada said :

इत्युक्ते तेन भूपेन खे वागित्यभवत्तदा ।

When the King said like this, there was a voice in the sky.

ाशवागुवाच— The voice in the sky said :

सत्यमुक्तं वचो राजन्ननया तव भार्यया ॥ २६ ॥

Oh King, your wife has spoken the truth.

इंद्रप्रस्थे गते पुण्ये प्रयागे तीर्थपुंगवे ।
तत्र गत्वा कुरु स्नानं लप्स्यसे यद्यदिच्छसि ॥ २७ ॥

Having gone to the auspicious **Prayāga**, the best of all holy
:s situated in Indraprastha, bathe there, you will get whatever
desire.

उवाच— Nārada said :

निशम्येति ततो वाणीं नृपो गगनसंभवाम् ।
दंडवत्पतितो भूमौ तद्वक्तारं नमाम्यहम् ॥ २८ ॥

Having heard the words coming from the sky, the King
rated himself on the ground like a staff, and said "I salute
who spoke those words".

अथ मंत्रिणमाहूय राज्यमारोप्य तत्र वै ।
तया सह समारुह्य रथं तीर्थवरं ययौ ॥ २९ ॥

Then having called his minister, and having entrusted the
dom to him, he, getting into an excellent chariot, went with
o the excellent holy place.

कतिभिर्वासरैरत्र हेमांग्या सह आययौ ।
उपजह्रे तीर्थराजे क्षीरं भार्यायुतो नृपः ॥ ३०

After a few days, the King came here with Hemā
King with his wife drank the water at the chief holy plac

सस्नतुस्तौ शिवे तीर्थे दंपती तत्र कामदे ।
प्रयागे तेन वपुषा वैकुंठप्राप्तिरस्तु मे ॥ ३१

The couple bathed there at that auspicious hol
giving all the desired objects, desiring "May I reach V
with this body".

प्रतीच्छया स्नानमात्रे मिथुने तत्र भूपते ।
आगतौ सुरशार्दूलौ हंसपक्षींद्रवाहनौ ॥ ३२

When the couple had just bathed there, the best
(Brahmā and Viṣṇu) having the Swan and the Garuḍa resp
as their vehicles arrived there.

आगतौ तौ समालोक्य वीरवर्मा स भूपतिः ।
प्रणम्य शिरसा देवौ तुष्टावैकाग्रमानसः ॥ ३३

Seeing them who had come there, that King Vīra
with a concentrated mind, saluted by bowing his head and
them.

राजोवाच—

King said :

नमो वां सुरशार्दूलौ बिभ्रद्भ्यामसि तारुणे ।
वपुषी क्षौमवासांसि हेमसिंदूरभानि च ॥ ३४

Salutation to you. Oh ! best of gods, having dark an
bodies and wearing garments like gold and red lead.

वंदे युवां सत्वरजःप्रधानौ
चराचरस्य स्थितिसर्गहेतू ।
वैकुंठसत्याद्भुतलोकनाथौ
चतुर्द्विबाहूखगराजवाहौ ॥ ३५ ॥

I salute you, having mainly qualities of Sattva and Rājas, ʻonderful Lords of Vaikuṇṭha and Satyaloka, having four wo hands and carried by best birds.

वैराग्यसंरागवतां जनानां
सन्मुक्तिभुक्तिप्रतिपादिकौ च ।
वृंदारके वंदितपादपद्मौ
सद्भावनम्रेण नमामि मूर्ध्ना ॥ ३६ ॥

I salute by bowing my head bent through good thoughts, you, ; good liberation and pleasures to men having detachment ıttachment and with your Lotus like Pādas saluted by gods.

गोविंदवृंदारकवंद्यपाद
न कोऽपि जानाति तव स्वरूपम् ।
यतः परस्त्वं प्रकृतेश्च पुंसो
मनोवचोभ्यामपि दूरवर्ती ॥ ३७ ॥

Oh ! you whose Lotus like feet are saluted by gods, nobody 's your original form, since you are beyond Prakṛti and cend the mind and speech of man.

धन्यः स कोले पुरुषः परात्मन्
यो विश्वमेतत्क्षणिकं विचिंत्य ।
अनन्यचेता भजति त्वदीय-
पादारविंदं मुनिवृंदवंद्यम् ॥ ३८ ॥

in Śrī Padma Purāṇam

Oh ! You highest soul, that man is blessed who, thir world to be transitory, resorts to your Lotus Pādas salute by host of sages.

त्वत्पादसेवनं नाम तीर्थमेतच्च दुर्लभम् ।
जनानां भजमानानां वांच्छितार्थफलप्रदम्   ॥ ३९

This holy place, where your pādas are resorted to, i difficult to be reached by men worshipping you, and it desired objects.

तथाप्येतद्द्वयं सेव्यं मुक्तये नान्यलब्धये ।
अन्यकामनया यस्तु सेवते स तु वंचितः   ॥ ४०

Yet these two are to be resorted to for salvation, not through any other means. He who resorts to it with ar desire than salvation is indeed duped.

संतो भवंतमासेव्य तीर्थमेतच्च मुक्तिदम् ।
मान्यमिच्छंत्यतिक्रम्य सर्वलोकान् जिजीषवः ॥ ४१

Desiring to conquer all the worlds the good, reso you and to this place giving salvation, do not long for a except it.

नारद उवाच—

Nārada said :

इत्यभिष्टूय देवेशं लोकेशं स च भूपतिः ।
तस्थौ यदा तदा राजन् हेमांगीमाजगाद ह   ॥ ४२

When having thus praised the lord of gods and the] the worlds, the King remained silent, then that Hemāṅgi oh ! King,

युवाच— Hemāṅgi said :

पद्मापते पद्मपलाशलोचन
ब्रह्मन् करालासन भारतीगुरो ।
नमो युवाभ्यां यदि दीनचेतसे
प्रसीदतां तारयतां भवाब्धेः ॥ ४३ ॥

Oh ! Lord of Lakshmi, oh ! you having eyes like Lotus petals, nā having a high seat and venerable Saraswatī, I salute you.

तीर्थस्यास्य प्रसादेन जाताहं महिषी प्रभो ।
युवयोर्दर्शनं जातं देवानामपि दुर्लभम् ॥ ४४ ॥

If you favour me of a mean heart, then help me to cross this ı of the mundane existence.

युवामखिलचित्तज्ञौ दत्तं नौ मानसेप्सितम् ।
स्नानकाले यदावाभ्यां विहितं पारमार्थिकम् ॥ ४५ ॥

Oh ! Lord to the grace of his holy place, I became a queen. your view difficult to be had even by devatās.

एवं ताभ्यामुभाभ्यां तौ संस्तुतौ देवपुंगवौ ।
प्रसन्नवदनौ भूत्वा प्रोचतुर्दंपती प्रति ॥ ४६ ॥

You two know the hearts of all, you have given us the best; ı we two had longed for at the time of bathing.

ह्मणावूचतुः—
Iari and Brahmā said :

धन्या त्वमसि हेमांगि यतोऽयं तारितः पतिः ।
त्वया राज्यसुखासक्तचित्तोऽप्येतत्समागमात् ॥ ४७ ॥

Oh ! Hemāngi, you are blessed since you, due to
with this holy place, have emancipated your husband v
was attached to the pleasures of the Kingdom.

राज्ञां विषयसक्तानां दुर्लभा मुक्तिरीदृशी ।
त्वद्भर्तुर्यादृशी जाता तीर्थस्यास्य प्रसादतः ॥

Such a salvation is difficult to get for Kings a
objects of senses. Your husband has a wife like you
grace of this holy place.

नारद उवाच— Nārada said :

इत्युक्त्वासौ समालोक्य गरुडं पक्षिपुंगवम् ।
जग्मतुस्तौ सुरश्रेष्ठौ सत्यलोकं नरेश्वर ॥

Speaking like this, and looking at Garuḍa, the bes
the two best gods and the couple went to Satyaloka, Oh
men.

तत्र ते ब्रह्मणा सर्वे पूजिता विधिवन्नृप ।
तस्य चित्तानुरोधेन तस्थुरेकं मुहूर्तकम् ॥

Then the couple were all duly honoured by Bra
King. Oh ! King, then they stayed there for some ti
request of him.

अथ ताभ्यामुभाभ्यां स दंपतीभ्यां समं हरिः ।
आरुह्य गरुडं श्रीमद्वैकुंठमगमन् नृप ॥

Oh ! King, then with the couple Śrī Viṣṇu, mo
Garuḍa, went to Vaikuṇṭha.

इत्येतत्कथितं तुभ्यं तीर्थराजस्य वैभवम् ।
पुण्यं समस्तपापघ्नं यशस्यं सुतदं नृप ॥ ५

Oh ! King, I have thus told you the greatness of the chief place, which is meritorious, destroys all sins, leads to ss and give sons.

य एतच्छृणुयान्नित्यं पठेदपि च मानवः ।
स गच्छेद्वांछितं स्थानं सत्यमेतन्मयोदितम् ॥ ५३ ॥

A man who would listen to or read this account daily l go to his desired place. I have told the truth.

इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायां उत्तरखंडे प्रस्थमाहात्म्ये प्रयागवर्णनं नाम एकविंशाधिकद्विशततमोऽध्यायः ॥

Thus in Śrī Padma Mahāpurāṇa, Uttara Khaṇḍa, the Two hundred twenty first Adhyāya relating to greatness of Prayāga comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

* * *



सत्यधर्माब्धिसम्भूतः चिन्तामणिविजृम्भितः ।
सत्यसङ्कल्पकल्पद्रुः कल्पयेत् कामधुक् मम ॥

|| श्रीः ||

|| श्री लक्ष्मीवेङ्कटेशो विजयते ||

|| श्री हयवदन मध्वेश पाहि ||

श्रीपद्मपुराणम्

Śrī Padma Purāṇam

क्रियाखण्डे चतुर्थोऽध्यायः

Kriyā Khaṇḍa – Adhyāya - 4

प्रयागवर्णनम्

Description of Prayāga

Ślokas 1 to 114

जैमिनिरुवाच—

Jaimini said :

गङ्गाद्वारस्य माहात्म्यं त्वत्प्रसादाच्छ्रुतं मया ।
प्रयागस्य च माहात्म्यमिदानीं श्रोतुमिष्यसे || १

Through your grace I have heard about the grea
Gaṅgādwāra. Now I desire to listen to the greatness of P

गङ्गाब्धिसङ्गमस्यापि माहात्म्यं कथ्यतां मुने ।
न सम्यक्कथितुं कोऽपि शक्नोति त्वदृते क्षितौ || २

Oh ! sage, also tell me about the greatness of tl
of Gaṅgā and the ocean. On the Earth none except yoı
to tell it.

त उवाच— Śrī Vyāsa said :

प्रयागस्य फलं वत्स गङ्गाब्धिसङ्गमस्य च ।
सम्यग्वक्तुं न शक्नोमि संक्षेपाच्छ्रूयतां द्विज ॥ ३ ॥

Oh ! dear, I cannot thoroughly tell about the fruit of the bath 'rayāga or at the place where Gaṅgā joins the ocean. Oh ! ımaṇa, listen to it in brief.

कोटिब्रह्माण्डमध्येषु यानि तीर्थानि वै मुने ।
प्रयान्ति तानि सर्वाणि प्रयागप्रतिमां तु किम् ॥ ४ ॥

Oh ! sage, so all those crores of holy places in the Universe in similarity with Prayāga ?

गङ्गाया यमुनायाश्च सरस्वत्याश्च सङ्गमे ।
प्रशंसन्ति सुराः सर्वे ब्रह्मविष्णुशिवादयः ॥ ५ ॥

All god like Brahmā, Viṣṇu, Śiva praise the bath at the :luence of Gaṅgā, Yamunā and Saraswatī.

मकरस्थे रवौ माघे स्नानं ये तत्र कुर्वते ।
तेषामागमनं नास्ति विष्णुलोकात् कदाचन ॥ ६ ॥

Those who bathe there in the month of Māgha, when the Sun ı the zodiacal sign capricornus, never return to his world from world of Śrī Viṣṇu.

गवां कोटिसहस्राणि वाजिमेधमुखाध्वराः ।
मेरुतुल्यसुवर्णानि दानान्यन्यानि च द्विज ॥ ७ ॥

The fruit, oh ! brāhmaṇa, due to bathing at Prayāga in the ıth of Māgha would be crore-fold more than that obtained the wise by offering thousands of crores of cows, perfor-g sacrifices like the horse-sacrifice, giving gifts of gold of the ısure of Meru mountains and other gifts.

in Śrī Padma Purāṇam

कुरुक्षेत्रे पुष्करे च प्रभासे च गयासु च ।
हुत्वा दत्त्वा च विप्रेभ्यो यत्फलं प्राप्यते बुधैः ॥ ८

Offering oblations into fire and giving gifts to brāhn
Kurukṣetra, Puṣkara, Prabhāsa and Gayā.

माघे स्नात्वा **प्रयागे** तु तस्मात्कोटिगुणं भवेत् ।
तस्मात्समस्ततीर्थानां **प्रयाग**: परमः स्मृतः ॥ ९

When bath is taken at **Prayāga** in the month of
it would be crores of times better than other virtuous
Therefore this **Prayāga** is the supreme of all tīrthas.

सिंहराशिस्थिते सूर्ये गोदावर्यां द्विजोत्तम ।
चिरमुग्रतपस्तप्त्वा स्नानदानव्रतादिभिः ॥ १०

Oh ! Brāhmaṇa, undoubtedly that inexhaustible r
merit, which, as told in Vedas, scriptures and Purāṇas is
practising a severe penance for a long time by bathing
gifts and observing vows in the water of Godāvarī.

वेदागमपुराणोक्तं यत्पुण्यमक्षयं भवेत् ।
माघे स्नात्वा **प्रयागे** तु तत्पुण्यं नात्र संशयः ॥ ११

फाल्गुने कृष्णपक्षे तु चतुर्दश्यामुपोषितः ।
काश्यां यत्फलमाप्नोति तन्मे निगदतः शृणु ॥ १२

कोटिजन्मार्जितैः पापैर्विमुक्तः सर्वरूपधृक् ।
उद्धृत्य कोटिपुरुषाञ्छिवेन सह मोदते ॥ १३

When the Sun is in the zodiacal sign Leo, is had by
at **Prayāga** in the month of Māgha. Hear from me who an
it, about the fruit which a man obtains by fasting at I
Caturdaśi in the dark half of the month of Phālguna. He fre

committed during crores of existence and having every form emancipating a crore of men of his family, delights with Śiva.

माघे मासे प्रयागे तु स्नात्वा सकृदपि द्विजः ।
कल्पकोटिशतं विष्णुं संपूज्यान्यत्र यत्फलम् ॥ १४ ॥

A brāhmaṇa gets the same fruit as he obtains by worshipping ıu for a hundred crores of Kalpas at other places, by bathing once at **Prayāga** in the month of Māgha

एकाहमपि संपूज्य मकरस्थे दिवाकरे ।
सत्यं सत्यमहं वच्मि सर्वमेवाक्षयं भवेत् ॥ १५ ॥

and worshipping Viṣṇu even for a day, when the Sun is in the acal sign capricornus. I am telling the truth and truth only. All fruit would be inexhaustible.

यावद्दिनं माघमासे तत्र तिष्ठति मानवः ।
तावत्कल्पशतं विप्र मोदते विष्णुना सह ॥ १६ ॥

A man delights with Śrī Viṣṇu for as many hundred kalpas as y days a man stays there, that is at **Prayāga** in the month of ıa.

गङ्गायमुनयोस्तोये स्नानं येन कृतं सकृत् ।
सद्यस्तद्दर्शनात्पापैर्मुच्यते सर्वपातकैः ॥ १७ ॥

He who has once bathed in the water of Gaṅgā and Yamunā tantly freed from all sins by seeing it.

तर्तुं यदीच्छन्ति जनाः संसाराब्धिं सुदुस्तरम् ।
गङ्गायमुनयोः स्नात्वा भक्त्या पश्यंतु माधवम् ॥ १८ ॥

If men desire to cross this ocean of mundane existence very ult to cross, they should devotedly see the idol of Viṣṇu after ıg in Gaṅgā and Yamunā.

यजन्ति मानवास्तत्र यद्यदिष्ट्वा कलेवरम् ।
सद्यो लभंते विप्रर्षे तत्तदेव न संशयः ॥ १९ ॥

Oh ! brāhmaṇa sage, if men, by offering their body, wo Him there, they instantly get whatever they desire. There i doubt about it.

इतिहासमिहैवाहं कथयामि निशामय ।
यच्छ्रुत्वा सर्वपापेभ्यो मुक्तो भवति मानवः ॥ २० ॥

In this matter, I shall tell you a historical account. Liste it; hearing which a man is freed from all sins.

प्रणिधिर्नाम तत्रासीद्वैश्य एको महाधनी ।
देवतातिथिपूजासु विप्रभक्त्येकतत्परः ॥ २१ ॥

There was a very wealthy, Vaiśya named Praṇidhi. He solely devoted to worshipping deities and guests, oh ! Brāhm

तस्य पद्मावती नाम धर्मपत्नी पतिव्रता ।
चार्वङ्गी शीलयुक्ता च कुलजा प्रियवादिनी ॥ २२ ॥

His wife, Padmāvatī by name, was chaste, loyal wife, beeautiful body, endowed with good character, born of a family, and speaking in a pleasant manner.

स्त्रीणां योग्या गुणा ये ये सृष्टाः श्रीपरमेष्ठिना ।
तच्छरीरे गुणास्ते ते निवसन्ति द्विजोत्तम ॥ २३ ॥

Oh ! best brāhmaṇa, all those virtue which the highest had produced as fit to be present in the bodies of women, present in her.

अथासौ प्रणिधिर्वैश्यः समादाय धनं बहु ।
वाणिज्यार्थे गतो विप्र शुभे लग्ने शुभे तिथौ ॥ २४ ॥

Oh ! Brāhmaṇa, that Vaiśya Praṇidhi having taken much ;alth, went for trade at an auspicious time and on an auspi-›us day.

धनाद्धर्मः प्रभवति धनाच्च विपुलं यशः ।
धनात्कुलमवाप्नोति भवेत्किं वा धनादृते ॥ २५ ॥

Piety springs from wealth. Great glory springs from wealth. man secures a noble family through wealth. What would take ıce without wealth ?

धनहीनं जनं दृष्ट्वा सखापि वा पलायते ।
मेघः शरद्यंबुहीनः खंडं खंडं नयेन्महत् ॥ २६ ॥

Even a friend runs away by seeing a man without wealth. autumn a cloud without water would be reduced to big pieces.

खादितुं प्राप्यते यावत्तावदेव हि बांधवाः ।
धनं यस्य कुलं तस्य बुद्धिस्तस्य स पंडितः ॥ २७ ॥

As long as relatives get to eat, they remain with him. He o has wealth has, that is born in a noble family. He alone is elligent and wise.

अर्थैर्विहीनः पुरुषो जीवन्नपि मृतोपमः ।
धर्मार्थविद्यार्जनतो मतिर्यस्य निवर्तते ॥ २८ ॥

A man, without wealth, though living is like a dead one. He ose mind turns away from attaining religious merit, material alth and knowledge should be known to be a fool.

ज्ञेयः स मूर्खः सुतरामधिकस्याधिकं फलम् ।
कर्तव्यः सततं धर्मश्चार्जितव्यं सदा धनम् ॥ २९ ॥

Greater is the fruit of more exertion. Piety should always be ctised. Wealth should always be earned.

शिक्षितव्या सदा विद्या पुंभिरेव विचक्षणैः ।
दानाद्धनं च विद्या च वर्द्धते प्रतिवासरम् ॥ ३०

Knowledge should always be learnt by wise men. We
knowledge increase everyday by giving them to others.

धर्मस्तु वर्धते नैव रक्षते न विना नृणाम् ।
काष्ठं तृणं तुषं वापि संप्राप्य न परित्यजेत् ॥ ३१

Piety of men does not increase without its being pr
A man should not abandon even a piece of wood or a l
grass after having got them.

पुमान् संचयशीलोऽपि कदाचिन्नावसीदति ।
ततोऽसौ प्रणिधिर्वैश्यो नियोज्य स्त्रियमालये ॥ ३२

A man given to storing never sinks. Then that
Praṇidhi skilled in domestic affairs, put his wife in hi
and went for trade.

गृहव्यापारनिष्णातो वाणिज्येन जगाम ह ।
अथैकदा तस्य पत्नी गृहीत्वोद्वर्तनादिकम् ॥ ३३

Oh ! brāhmaṇa sage, once his wife taking unguent
and cleanse the body with, went along with her friends for

सखीभिः सह विप्रर्षे जगाम स्नानहेतवे ।
ततो धनुर्ध्वजो नाम स्वयं च पातकाश्रयः ॥ ३४

Then a Caṇḍāla, the resting place of sins, Dhanurdh
name, saw her who had the beauty of an expounding golde

निजेच्छया प्रकुर्वंतीं स्नानकर्म ददर्श ताम् ।
विकसत्स्वर्णपुष्पाढ्यां प्रफुल्लकमलाननाम् ॥ ३५

whose face was like a blooming Lotus, whose eyes were like ›se of a young deer.

मृगशावदृशं चारुपीनोन्नतपयोधराम् ।
तां वैश्यपत्नीमालोक्य श्वपचोऽसौ स्मरातुरः ॥ ३६ ॥

Whose breasts were charming, large and raised, bathing as : liked. Seeing the Vaiśya wife that Caṇḍāla smile with love,

उवाच प्रहसन् वाणीं निजमूर्तिमचिंतयन् ।

and not considering his own figure, laughed and said these ›rds.

ुर्ध्वज उवाच— Dhanurdhwaja said :

कासि कल्याणि सुश्रोणि चारुहासिनि सुन्दरि ॥ ३७ ॥

Oh ! auspicious one, oh ! you having large hips, you of a arming smile, you beautiful one,

मनो हरसि मे कस्मात् सुयौवनरसैः प्रिये ।
विशालजघने तन्वि मया गुणवता सह ॥ ३८ ॥

Who are You ? Oh ! dear one, why do you take away my nd with charms of your exuberant youth.

गुणवत्या त्वया सर्वं सुखमत्यनुभूयताम् ।
धनुर्ध्वजवचः श्रुत्वा तस्याः सख्यस्ततो द्विज ॥ ३९ ॥

Oh ! You of large buttocks, oh ! you slender one, you, who : virtuous, should enjoy all happiness with me who am also ·tuous.

ऊचुर्वाक्यं तथा क्रुद्धाः संदष्टदशनच्छदाः ।

Oh ! brāhmaṇa, hearing the words of Dhanurdhawaja, her ends, getting angry, and and bitting their lips, spoke these words.

सख्य ऊचुः— The friends said :

अरे मूढ दुराचार दुराचारकुलोद्भव ॥ ४०

Oh ! fool, oh wicked one, of you born in the fami
wicked,

पादनिष्प्रेक्षणमपि नैतस्यास्ते प्रदीयते ।
इयं पतिव्रता नारी धर्मकर्मपरायणा ॥ ४१

She will not throw even her foot at that is, will
kick you. This lady is a loyal wife, highly devoted to
practices.

आत्मानं सुखमिच्छद्भिः पापदृष्ट्या न दृश्यते ।
परस्त्रीमुखसौंदर्यं परद्रव्यं च सर्वदा ॥ ४२

Those who desire their own happiness do not loo
with an evil eye. Those who are foolish and who are afflic
the fire of the passion of love, are

दृष्ट्वा कामाग्निसंखिन्ना दह्यंते मूढमानसाः ।
याहि पापमते दूरं मा वदोक्तिं सुदुःसहाम् ॥ ४३

burnt on seeing the beauty of the face of the wife of
person and the wealth of others. Oh you of a sinful mind, g

वयमेव भवंतं न स्पृशामश्चरणैरपि ।

Do not speak words which are very unbearable. We s
touch you even with our feet.

धनुर्ध्वज उवाच—

Dhanurdhwaja said :

धिगस्त्वमुं जातिशब्दं संजानन्नखिलं गुणम् ॥ ४४

Fie upon this word "caste", since you have not honoured knowing all virtues in my Caṇḍāla-hood due to my being a ḍāla.

संभावितो न युष्माभिः श्वपचत्वे यतोऽधुना ।
कनकं मंदिरापूर्णं कलशाभ्यंतरस्थितम् ॥ ४५ ॥

On reaching gold covered with necklaces and remaining in a ıer, which man conversant with the

संप्राप्य को न गृह्णाति तद्गुणग्रामवित्पुमान् ।
अतोऽहं युवतीमेनां यथा प्राप्नोमि सांप्रतम् ॥ ४६ ॥

Collections of excellences, will not seize it. Therefore, oh ! ds, act in such a way that I shall now secure this young an.

तथा कुरुत हे सख्यः शरणं भोगतोऽस्मि यत् ।
इति ब्रुवंतं तं मूढं भूयो भूयो द्विजोत्तम ॥ ४७ ॥
ऊचुर्वाक्यमिदं तास्तु जातात्यंतकुतूहलाः ।

Oh ! best brāhmaṇa, to the fool who was repeatedly speaking his, the friends, with great curiosity produced in them, spoke words to him.

ऊचुः— The friends said :

यद्येतां रमणीं नूनमिच्छसि त्वं सुदुर्मते ॥ ४८ ॥

Oh ! you very wicked one, if you indeed long for this young ın then quickly cast your body into the confluence of Gaṅgā Yamunā.

गङ्गायमुनयोः शीघ्रं शरीरं संगमे त्यज ।
मिथःकृतमुखा लोका हसंत्यस्तास्ततो द्विज ॥ ४९ ॥

Looking at one another's face and laughing, they
the good man's wife, and entered their houses.

तां साधुपत्नीमादाय ययुर्निजगृहांतरम् ।
ततोऽसौ श्वपचो मोहाद्ब्रह्महत्यासहस्रकृत् ॥ ५

Then that Caṇḍāla who had killed thousands of b
longing for her,

गंगायमुनयोस्तोये तामिष्ट्वा पंचतां गतः ।
तत्स्वामिसदृशाकारः समस्तगुणवान् बली ॥ ५

died in the water of Gaṅgā and Yamunā. Then that
remembering his own account, became a strong perso
bling the figure of her husband, and having all his quali

स च एव श्वपाकोऽसौ स्ववृत्तांतं स्मरन्नभूत् ।
ततोऽसौ प्रणिधिर्वैश्यस्तस्मिन्नेव दिने शुभे ॥ ५

Then that Vaiśya Praṇidhi, having carried out the tr
home on just that aupicious day. The Caṇḍāla also, oh ! b
entered his house.

कृत्वा वाणिज्यमायातः स्वकीयं निलयं प्रति ।
श्वपाकोऽपि ततो विप्रस्तस्यावासं विवेश ह ॥ ५

He resembled Praṇidhi in form, age and qualities c

प्रणिधेः सदृशो रूपैर्वयोभिश्च गुणैरपि ।
एकाकारौ समालोक्य पुरःस्थौ तौ गुणाकरौ ॥ ५

She thought to herself.

कस्याहं दयिता को वा मम भर्तेत्यचिंतयत् ।
ततः सा विस्मिता साध्वी विलोक्य तत्पतिद्वयम्

Whose wife am I ? Who is my husband ?

तुष्टाव माधवं देवं वचनैः कोमलाक्षरैः ॥ ५६ ॥

Then that chaste woman, seeing the pair of husbands, was amazed, and praised god Śrī Viṣṇu, with words having pleasing letters.

पद्मावत्युवाच्य—

Padmāvati said :

नमामि गोविन्दमनन्तमूर्ति
शक्रादिदेवार्चितपादपद्मम् ।
योगेश्वरं योगविदां निरीहं
योगप्रदं योगिभिरर्चनीयम् ॥ ५७ ॥

I salute Govinda who has endless Forms, whose Lotus like Pādas are worshipped by deities like Indra, who is the lord of deep and abstract meditation who is the giver of devotion and who is fit to be worshipped by the meditating saints.

नमोऽस्तु ते कैटभमर्दनाय
नमो मधुध्वंसकराय तुभ्यम् ।
नमोऽस्तु कंसासुरनाशनाय
नमोऽस्तु चाणूरनिपातनाय ॥ ५८ ॥

Salutations to you, the destroyer of Kaiṭabha, salutation to you, the destroyer of Madhu; salutations to you who destroyed the demon Kamsa; salutation to you who knocked down Chāṇūra.

नमोऽस्तु वेदोद्धरणाय नित्यं
नमोऽस्तु भूम्युद्धरणाय तुभ्यम् ।
नमोऽस्तु पृथ्वीधरणक्षमाय
नमोऽस्तु दैत्यांतकराय तुभ्यम् ॥ ५९ ॥

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Salutation to you who took out the Vedas; eternal sa
to you who lifted the Earth; salutations to you who are ca
bearing the Earth, salutation to you who are the destroy
demons.

गङ्गांबुधौतांघ्रियुगाय तुभ्यं
नमोऽस्तु राजन्यकुलांतकाय ।
नमोऽस्तु ते रावणवंशहंत्रे
अलं च दैत्यांतकराय तुभ्यम् ॥ ६०

Salutations to you whose Pādas are washed by the
Gaṅgā; Salutation to you who destroy the Kshatriyas; sa
to you who killed Rāvaṇa's family; Salutations to you wl
royed the demons.

नमोऽस्तु ते चाध्वरनिंदकाय
नमोऽस्तु ते म्लेच्छकुलांतकाय ।
नमोऽस्तु ते हृत्कमलासनाय
नमोऽस्तु ते सर्वरिपुध्वजाय ॥ ६१

Salutation to you who denounced sacrifices, saluta
you who destroyed the Mleccha-families; Salutation to yo
in the heart Lotus, salutations to you who are an ornamen
your enemies that is the victor of all enemies.

प्रसीद गोपीजनवल्लभ प्रभो
धृतैकहस्ताचल देवदेव ।
प्रसीद लक्ष्मीमुखपद्मभृंग
प्रसीद विष्णो सततं नमस्ते ॥ ६२

Oh ! Lord, oh ! dear to the cowhardness, be please
bee to the Lotus face of Lakshmi, be pleased. Oh ! Vi
pleased. I constantly salute you.

प्रसीद पद्मेक्षण चक्रपाणे
कौमोदकीहस्तगदाधर त्वम् ।
प्रसीद विष्णो धृतपांचजन्य
नमोऽस्तु ते पद्मधराय नित्यम् ॥ ६३ ॥

Oh ! you Lotus eyed one, be pleased. Oh ! you who have the isc in your hand; be pleased. Oh ! Viṣṇu, who has held the conch alled Pāñchajanya, be pleased. I constantly, salute you who hold Lotus.

संसारकौतूहलमंदिरे ते
मोहांधकारे च विवेकदीपे ।
संमोहिता केशवमायया हि
त्वदीयया नित्यमहं भ्रमामि ॥ ६४ ॥

I am constantly roaming, being deluded by you, Keśava, in ie curious habitation of the mudane existence, having the dark-ess of ignorance and the lamp of knowledge.

विरञ्चिसेन्द्रार्कमुखाः सुरेन्द्रा
मायां न जानन्ति तवासुरारे ।
मानुष्यहं किं तव वेद्मि मायां
पुरो भ्रमं मे हर सानुकंपम् ॥ ६५ ॥

Oh ! enemy of demons, Brahma, Indra and other excellent ods do not understand your Māyā (Desire). Then how can I, a uman being, understand your Māyā (desire) ? Kindly remove iis delusion taking place before you.

यास उवाच— Śrī Vyāsa said :

तस्याः स्तवं समाकर्ण्य भगवान् माधवः प्रभुः ।
समालोक्य जगन्नाथश्चतुर्वर्गफलप्रदः ॥ ६६ ॥

in Śrī Padma Purāṇam

Having heard the praise of, that is made by her, Lor the Master of the world, giving fruits of the four goals o life, took notice of it.

आविर्बभूव सहसा सूर्यकोटिसमप्रभः ।
सा मूर्ध्ना भूमिमालोक्य ववंदे तत्पदद्वयम् ॥ ६७

He whose lusture was like that of a crore Suns, s manifested himself. She, having looked at, that is touc ground with her head, saluted the pair of His Pādas.

नमस्ते कमलाकान्त भुक्तिमुक्तिफलप्रद ।
हर मे ज्ञानहीनायाः स्वकीयमतिविभ्रमम् ॥ ६८

She said : Oh ! lord of Lakshmi, oh ! you who give enj and salvation, salutation to you. Remove the confusion at husband. Of me who am without knowledge.

श्रीभगवानुवाच— Śrī Bhagavān said :

भ्रमं जहीहि चार्वंगि द्वावेतौ हि पती तव ।
एकभावेन सुश्रोणि कुरु सेवां तयोः सदा ॥ ६९

Oh ! beautiful bodied one, give up your confusion. Bo are your husbands. Oh ! you woman of beautiful hips, severe them devotedly.

यश्च ते प्रणिधिः स्वामी मद्भक्तस्तरुणः सुधीः ।
भोक्तुं सुखफलं साध्वि सोऽभवद्द्विविधः स्वयम् ॥

That who is your young, very intelligent, husband Pı has himself become two to enjoy the fruit of pleasure.

अनन्तरूपिणी लक्ष्मीर्यथा क्रीडे मया सह ।
तथा त्वमपि सुश्रोणि भुंक्ष्व ताभ्यां सुखं सदा ॥ ७

Oh ! chaste woman, oh you of beautiful body, you too always
oy pleasure with them, as Lakṣmī of infinite forms sports with
.

ावत्युवाच— Padmāvati said :

एकस्या द्वौ पती देव न प्रशंसन्ति मानवाः ।
मग्नां लज्जाब्धिकल्लोले मामुद्धर दयामय ॥ ७२ ॥

Oh God, men do not approve two husbands of one woman.
! you full of peity, save me who am sunk under the billow of
ocean of shame.

भगवानुवाच— Śrī Bhagavān said :

यदापकीर्तितः साध्वि बिभेषि त्वं ध्रुवं भुवि ।
तदा मत्पुरमागच्छ ताभ्यां सह वरानने ॥ ७३ ॥

Oh ! chaste woman, as you are certainly afraid of infany on
earth, the refore, oh ! you of a beautiful face, come to my city
ı them.

विमानमागतं सद्यस्ततो भगवदाज्ञया ।
तौ समादाय वैकुण्ठं सा गंतुमुपचक्रमे ॥ ७४ ॥

Then by the order of the Lord a Vimāna immediately came
e and taking the two with her she got ready to go to Vaikuṇṭha.

अथ सा पथि गच्छन्ती भर्तृभ्यां सह जैमिने ।
ददर्शैकं महात्मानं रथस्थं स्त्रीसमन्वितम् ॥ ७५ ॥

She too, while going with her husbands along the path, saw
ıgnimous person along with a woman seated in a chariot, oh !
ıini,

धृतं कमलपत्राक्षैरतसीकुसुमप्रभैः ।
चतुर्भुजैर्दूतगणैरासीनैर्गरुडोपरि ॥ ७६ ॥

He was supported by hosts of messengers, having ey
Lotus petals, resembling atagi flowers, having four han
seated on Garuḍa.

विष्णुदूतांस्ततस्तांस्तु विष्णुरूपान्वरांगना ।
कोऽयं रथस्थः पुरुष इति पप्रच्छ सा सती ॥ ७७ ।

That chaste, beautiful woman then asked those mess
of Viṣṇu, of the form of Viṣṇu, "Who is this man seated
chariot" ?

के वा यूयं महात्मानः पुण्डरीकनिभेक्षणाः ।
सर्वेऽपि विष्णुसदृशाः शङ्खचक्रादिपाणयः ॥ ७८ ।

Oh ! magnimous ones, who are you having Lotus like
all resembling Viṣṇu, having in your hands conches, discs

ततस्ते भगवद्दूता विष्णुतुल्यपराक्रमाः ।
विहस्योचुर्मुहुः सर्वे परमामोदसंयुताः ॥ ७९ ॥

Then all those messengers of Śrī Viṣṇu, very much deli
resembling Viṣṇu in valour, laughed and said :

विष्णुदूता ऊचुः— Viṣṇudūtas said :

विष्णुदूता वयं साध्वि पुण्यात्मानमिमं जनम् ।
समादाय पदं याम उदारं लोकमुत्तमम् ॥ ८० ॥

Oh ! chaste woman, we are Śrī Viṣṇu's messengers. T
this man, a meritorious soul we are going to the high, exc
world.

पद्मावत्युवाच— Padmāvati said :

केन पुण्यप्रभावेन गतोऽयमीदृशीं गतिम् ।
विष्णुदूंता महात्मानः कथ्यतामित्यहो मम ॥ ८१ ॥

Due to the power of which merit has he acquired such a te ? Oh ! magninious messanger of Śrī Viṣṇu, tell it to me.

Messengers of Śrī Viṣṇu said :

णुदूता ऊचुः— Viṣṇudūtas said :

अयं बृहध्वजो नाम राक्षसो लोकशोककृत् ।
अरण्यादिनिवासी च महाबलपराक्रमः ॥ ८२ ॥

This is a demon named Bṛhaddhwaja. He, causing affliin to the world, liked in a forest etc. He is very powerful and orous.

परदारपरद्रव्यहारको रिपुकोद्यतः ।
गोमांसाशी निष्ठुरोक्तिभाषी च देवनिन्दकः ॥ ८३ ॥

He kidnapped others' wives, snatched others wealth and was active deceiver. He ate cow's flesh, spoke cruel words and sured deities.

यद्यत्पापरतं कर्म तदनेन कृतं सदा ।
स्वप्नेऽपि न कृतं कर्म शुभं न च पतिव्रते ॥ ८४ ॥

He always did acts that were sinful, oh ! you, devoted wife, n in a dream, he did not do a virtuous deed.

अयं रथं समारुह्य सततं कामपीडितः ।
परस्त्रीहरणार्थाय सुश्रोणि नभसि भ्रमन् ॥ ८५ ॥

Oh ! you of large attractive body, this one always tormented ove, getting into a chariot, moves in the sky to kidnap the wife nother woman.

यां यां सुयौवनां नारीं यत्र यत्रायमीक्षते ।
बलाच्चालिङ्गितस्तां तु तत्र तत्र स्मरातुरः ॥ ८६ ॥

He, smitten by love forcibly embraces whichever very woman he sees and wherever he sees her.

अथैकदा भीमकेशा नाम्नो नरपतेः प्रियाम् ।
दददर्श क्रीडामध्यस्थां सुंदरीं नवयौवनाम् ॥ ८७ ।

Once he saw the beautiful wife of a King named Bhīm engaged in sport and in the prime youth.

अथासौ तां समालोक्य सुवर्णकुसुमप्रभाम् ।
इत्युवाच वचः प्रेम्णा का त्वमत्र करोषि किम् ॥ ८८

Then seeing her bright like a golden Lotus, he affectio said these words to her.

Who are you ?

What are you doing here ?

सैवोवाच ततः कांता भीमकेशास्य भूपतेः ।
अहं सुरतशास्त्रज्ञा केशिनीनामभूषिता ॥ ८९ ॥

Then that wife of the King Bhīmakeśa said : I, adorn the name Keśin and knowing the art of sexual enjoymen the wife of King Bhīmakeśa.

अयि सर्वं गुणज्ञां मां प्रेमहृष्टां न भूपतिः ।
स्ववंशजां दोषहीनां पश्यति क्षणमप्यसौ ॥ ९० ॥

But the King does not even for a moment look at, th care for me who am conversant with all virtues.

स्थीयते नित्यमत्रैव भर्त्रा खंडितचर्चया ।
मया स्वकर्मशोचन्त्या विरहानलतप्तया ॥ ९१ ॥

Who am delighted in love, who am born in his own fa and who am blemishless. I, about whom inquiry is abandon

the husband, who am grieving over my fate, who am tormented by the fire of separation, always stay here only. Oh best one, being pleased, please tell me everything.

कस्त्वं कथमिदं प्राप्तमुद्यानं प्रति सत्तम ।
समायातोऽसि तत्सर्वं प्रसन्नो वक्तुमर्हसि ॥ ९२ ॥

Who are you ? How you have come to this garden ?

अथायमित्याह वचः पूर्णचन्द्रनिभानने ।
मायावी राक्षसोऽहं त्वामालिङ्गितुमिहागतः ॥ ९३ ॥

Then he said these words : Oh ! you having a face like the full moon, I am demon using tricks and have come here to embrace you.

जहीहि रुष्टभर्तारं सर्वदा दोषदर्शिनम् ।
तन्वि मां भज सर्वं ते दास्यामि सुखमुत्तमम् ॥ ९४ ॥

Abandon your angry husband who always finds fault with you. Oh ! slender one, resort to me. I shall give you excellent pleasure.

ततो विहस्य साध्वीयं राक्षसेंद्रमिमं मुदा ।
बबंध बाहुलतया विन्यस्य वदने मुखम् ॥ ९५ ॥

Then that virtuous wife bound the demon with her creeper-like arms and put her mouth into his, that is, kissed him.

स तामालिंग्य युवतीं विवेकोद्वेगविह्वलाम् ।
अनया सह सुश्रोणि दिव्यमारूढवान्रथम् ॥ ९६ ॥

Oh ! you of fine hips, having embraced her who got perturbed due to discrimination and excitement, he got along with her into a chariot.

दंपतीभावमाश्रित्य तौ जातावतिकौतुकम् ।
वायुवेगरथारूढौ यातौ गमनवर्त्मनि ॥ ९७

With great eagerness they became, that is, acte
married couple. Getting into a chariot wih thc wind's
they went along the aerial path.

अथैनामयमित्याह पश्य तन्वि वरानने ।
त्वद्भर्तृदेशादायातौ गङ्गासागरसङ्गमे ॥ ९८

Then he spoke these words to her. Oh ! slender o
from your husband's country, we have come to the plac
Gaṅgā joins the ocean.

ततो रथस्थनारीयमधिगङ्गाब्धिसङ्गमम् ।
जगाम पंचतां सद्यः संदृश्यात्यंतसाध्वसैः ॥ ९९

Then the woman in the chariot, seeing the union o
and the ocean suddenly died due to great fear.

विलप्य बहुधा साध्वीं तत्रायमपि राक्षसः ।
गतप्राणां समालोक्य सद्यो मृत्युं जगाम ह ॥ १००

The demon also seeing the good woman dead, la
much and died instantly.

वैनतेयध्वजादेशादिमौ गलितकल्मषौ ।
नयामः पुण्यकर्माणौ वैकुण्ठं प्रति संप्रति ॥ १०१

By the order of the Garuḍa-bannered Viṣṇu, we ar
these two, of meritorious deeds and free from sins, to Vai

जले स्थले चांतरिक्षे गङ्गासागरसङ्गमे ।
देहं संत्यज्य गच्छन्ति पापिनो हि परां गतिम् ॥ १०

Even sinners casting their bodies in water, on ground, or in
e air at the place of the union of Gaṅgā and the ocean, reach the
ghest position.

त्रैलोक्यदुर्लभं तीर्थं गङ्गासागरसंगमे ।
माघे तपसि शुक्लायामेकादश्यामुपोषितः ॥ १०३ ॥

तत्र शुद्धिमवाप्नोति ब्रह्महापि न संशयः ।
गङ्गाब्धिसङ्गमे स्नात्वा हरिं दृष्ट्वा च माधवम् ॥ १०४ ॥

The holy place at the union of Gaṅgā and the ocean is fficult to be found in the three worlds. Even a killer of a āhmaṇa, who observes a fast there on the Ekādaśi day in the onth of Māgha in Winter becomes purified. There is no doubt out this.

कार्तिकेयं मुखं दृष्ट्वा पुनर्जन्म न विद्यते ।
कार्तिकेयो हरिः साक्षादित्यभेदः कृतः सदा ॥ १०५ ॥

Having bathed at the place of the union of Gaṅgā, and the cean, and having seen the idol of Hari, Mādhava, that is, Viṣṇu d having seen Kārtikeya, rebirth does not take place. Kārtikeya actually Viṣṇu. The identity between the two is established.

ये कार्तिकेयं पश्यन्ति ते सर्वे मोक्षगामिनः ।
सर्वतीर्थाधिकं तीर्थं गङ्गाब्धिसङ्गमं शृणु ॥ १०६ ॥

All these who see Kārtikeya, go to attain liberation. Hear that note that the holy place at the union of Gaṅgā and the ocean is perior to all other holy places.

जले स्थले चांतरिक्षे मृतो मोक्षमवाप्नुयात् ।

One who dies there in water, on ground or in the air obtains beration.

in Śrī Matsya Purāṇam

व्यास उवाच—

Śrī Vyāsa said :

इत्युक्त्वा विष्णुदूतास्ते तौ समादाय जैमिने ॥ १

Oh ! Jaimini, speaking like this, all those mes Śrī Viṣṇu, taking the two, went, along the aerial path, abode.

जग्मुर्विष्णुगृहं सर्वे सहसाकाशवर्त्मनि ।
या च पद्मावती साध्वी भर्तृद्वयसमन्विता ॥ १

That Pranidhi's wife, the chaste Padmāvati, alon couple of husbands, became assimilated with Śrī Viṣṇı

गता सारूप्यतां विष्णोश्चतुर्वर्गप्रदायिनः ।
तत्र भुक्त्वा खिलान् भोगान् दुर्लभान्द्विजसत्तम ॥

the giver of the four goals of human life, e pleasures, there, difficult to be obtained.

परमं ज्ञानमासाद्य ययुः सारूप्यतां हरेः ।
सर्वतीर्थमयी गङ्गा सर्वतीर्थमयो हरिः ॥ ११

They obtained the highest knowledge and were a vith Śrī Viṣṇu. Gaṅgā is full of all holy places. Śrī Viṣṇı ıoly places.

गङ्गायाश्च हरेश्चैव तस्माद्भक्तिर्विधीयते ।
गङ्गाब्धिसङ्गमे पूर्वं माधवो नाम भूभुजः ॥ ११

Therefore, devotion for Gaṅgā and for Śrī Vsinu is l ormerly, a King named Mādhava, practised penance ı me

तस्वा तपश्चिरं तत्र सदारो मोक्षमाप्तवान् ॥ ११२ ॥

at the place of the union of Gaṅgā and the Ocean and along
ı his wife, got salvation.

निरुवाच— Jaimini said :

त्वयोक्तो माधवः कोऽसौ किं कर्म स चकार ह ।
कथं तेपे तपस्तन्मे सर्वं कथय सत्तम ॥ ११३ ॥

Who is this Mādhava whom you have mentioned ? What did he do ? How did he practice penance ? Oh ! best one, all that to me.

स उवाच— Śrī Vyāsa said :

चरितं तस्य विप्रर्षे माधवस्य महात्मनः ।
आकर्णय प्रवक्ष्यामि समासेन महामते ॥ ११४ ॥

Listen to the story of that magnimous King Madhwa, oh ! hmaṇa sage, oh ! very intelligent one, I shall narrate it in brief.

इति श्रीपद्मपुराणे क्रियायोगसारे व्यासजैमिनिसंवादे
प्रयागवर्णनं नाम चतुर्थोऽध्यायः ॥

Thus ends the 4th adhyāya in Padma Purāṇa under Kriyā Yoga Khaṇḍa dealing with "Prayāga description".

Om Śrī Kṛṣṇārpaṇamastu.



in Śrī Matsya Purāṇam

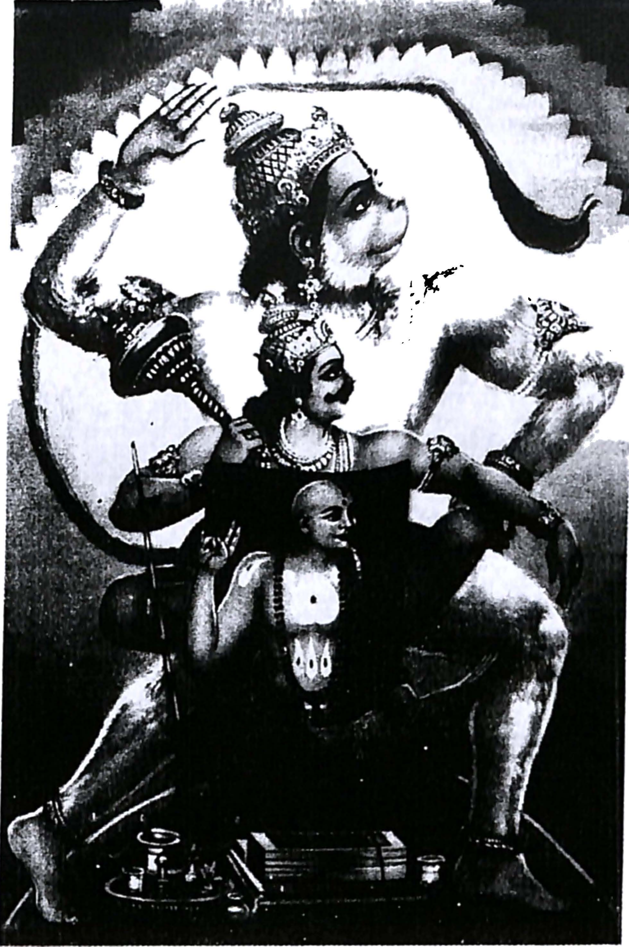


कायेन वाचा मनसेन्द्रियैर्वा

बुद्ध्याऽऽत्मना वाऽनुसृतः स्वभावम्

करोमि यद्यत् सकलं परस्मै

नारायणाय इति समर्पयामि ॥



धर्मविज्ञानवैराग्यपरमैश्वर्यशालिनः ।
आनन्दतीर्थभगवत्पादान् वन्दे निरन्तरम् ॥

|| श्रीः ||

Revered parents of the humble Author Śrī T. S. Rāghavendran, M.A, B.L., Advocate



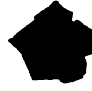
Tāmraparṇī Śrī D. V. SUBBĀCHĀR, B.A., F.C
Chartered Accountant, Coimbatore.

He had a glorious life of 85 years. He set an exa
to how an householder should live. He was the most su
Chartered Accountant in his profession and is well kn
his hard work, honesty, integrity and respected by one
He was the Auditor for the first finance Minister of India.
an accredited scholar in Vedānta.

Śmty. Kāveri w/o D. V. Subbāchār

She set an example for tolerance and Pati-se
performed several vratas in spite of her physical ha
She was a magnetic personality of love and affection to
and grand children.

Tāmraparṇī Subbāchār Rāghavendran


Popularly known as T.S.R.





The Humble Author is the 3rd son of Śrī D. V. Subbāchār who was a leading ıartered Accountant and a great philosopher on Vedānta Śāstras. This author is the ıctising Senior Advocate at Coimbatore. He secured I Rank in the Master's Degree in ıtistics paper at St. Joseph College, Trichy with Mathematics as the main subject. He mpleted his C. A. articles and opted for law. He secured several Gold Medals and ›od Presidency 1st from Madras Law college, breaking all the earlier records of the ıdras University. He is also the winner of the Gold Medal from the state Bar Council, d his record stands unbroken till date. He is the Legal Adviser for leading companies, tionalised banks and religious trusts.

The author studied Dwaita Vedānta philosophy under his father and guru Śrī D. V. bbāchār for many years. The author has been conducting classes on the Brahmasūtras, ahābhārata, Upaniṣads, Bhagavat-Gītā and Bhāgavata. Several cassettes have been eserved by his śiṣyas. His lectures on Vishṇu-Tatwa-Nirṇaya and Madhva Vijaya are ıster pieces. He has submitted several papers and participated in several state level and tional lavel conferences on Vedānta Śāstras and has been creditably acknowledged by e Research Scholars, Institutions and Universities.

He is the Founder-Trustee for many Charitable Institutions connected to philosophy, ligion and other worldly objects. He is also rendering his services as the Joint Secretary Śrī Madhva Siddhānta Onnāhinī Sabhā, Tiruchānur, Tirupati (A.P.) for more than two cades.

Śrī Śrī 1008 Śrī Satyātma Tīrtha Swāmījī of Śrī Uttarādī Mutt on 21-2-2007, ofusely blessed Śrī TSR and conferred the Title of 'Madhva Mata Ratna' at Hyderabad ıd blessed for continued sevā to vedāntic philosophy by the Anugraha of Śrī Rāma.

Śrī Śrī 1008 Śrī Vijñānanidhi Tīrtha Swāmījī of Śrī Śrīpādarāja Mahā Saṁsthānam ſulabāgal Muṭṭ) has conferred and blessed humble author with the title 'Tatwa Sudhā ıtna' at Erode on 23-3-2006 during the centinary celebrations of Śrī Śrī 1008 Śrī ıdhīnidhī Tīrtha Mahān. Śrī Swāmījī asserted that there is no second case like that of Śrī SR of this century.

Śrī Śrī 1008 Śrī Viśveśa Tīrtha Swāmījī of Śrī Pejavar Mutt (Udupi) has conferred ıd blessed the humble author with the title 'Mādhva Bhūshaṇam' at Chennai on ·2-2006 during the Amṛta Mahotsava of Śrī Swāmījī and observed, that it is an achieve- ent to be noted in the Gunnies book of world records of his writting 122 books thus far.

Śrī Śrī 1008 Śrī Vidyādhīśa Tīrtha Swāmījī of Palimār Mutt (Paryāya Mutt) Udupi, ı 7-4-2002 conferred the title of 'Paravidyā Pravīṇa' on him & blessed for continued ırvice to Vedāntic Philosophy.